THE INTERACTION BETWEEN PROTESTANT CHURCHES AND THEIR SOCIAL ENVIRONMENT IN THE INNER CITY

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DEDICATED TO
THE MEMORY OF
DECEASED LOVED ONES
WHOSE LABORS OF LOVE WERE SOURCES OF
ENCOURAGEMENT AND INSPIRATION TO
THE AUTHOR

My mother--Statesboro Nelson DeLaney, July 8, 1922
step-mother--Miley Hampton DeLaney, November 26, 1933
brother--Israel, December 12, 1946
father--Luther Morris DeLaney, December 11, 1950

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CHAPTER I

THE PROBLEM: THE CHURCH AND SOCIAL INTERACTION

The problem of the interaction of the church with its social environment has assumed increased significance in the study of organized religion and society.[1] This was especially true of the urban church whose social environment in metropolitan American cities was marked by radical social changes.

Statement of the Problem

Earlier studies have called attention to the fact that a church interacts with its social environment in urban community life.[2] The recent history, nature, and consequence of this interaction was the main concern of this investigation. Insights derived from these studies indicated that this relationship took on various aspects, namely, institutional, programmatic, cultural, demographic, economic, political, intellectual and religious. In some instances the social environment impelled the church to relocate in a more favorable surrounding. In other instances, when faced with radical social changes, churches have dissolved. Occasionally, by virtue of substantial endowment and superior leadership, the church had survived in the midst of disturbing social changes.

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[1] J. Milton Yinger, Religion, Society and the Individual, (New York: The Macmillan Company, 1957), pp. 447-507.

[2] See Chapter II of this dissertation for a classification of these studies.

History of the Problem

On the American scene the problem of the interaction between Protestant churches and their social environment was accented by "the rapid growth of industrial cities" since 1865.[1] Aaron I. Abell called attention to this fact and pointed out that religion was "burdened to the breaking point."[2] From 1860 to 1900, the number of cities of eight thousand or more inhabitants increased from 141 to 547 and the ratio of urban dwellers from a sixth to nearly a third. The city became "the hothouse of every cancerous growth." New evils arose, such as, industrial war and class hatred; meanwhile, "the older evils of pauperism and crime, intemperance and vice" were intensified.[3]

The cities were ports of entry for foreigners "by birth or parentage" who comprised "over two-thirds of the population." Generally, the newcomers did not conform to "customary religious and moral standards."

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[1] Aaron I. Abell, Urban Impact on American Protestantism: 1865-1900, (Cambridge: Harvard University Press, 1943), (Ph.D. dissertation), p. 3.

[2] *Loc. cit.* [3] *Loc. cit.*

Those of Protestant antecedence became indifferent. Meanwhile, the factory system separated employer and employee. Low wages and high rents impelled immigrants to live in "crowded slums which undermined good home life and other supports of virtue."[1]

At the same time, Protestant Christianity, "bound by doctrine and tradition to spiritual regeneration alone," remained indifferent to their plight until the latter part of the nineteenth century. Prior thereto, many Protestants were preoccupied with amassing of wealth and material comforts. This was evident even among the Baptist and Methodist faiths which originated among the poor. However, they were "almost frantic" in their solicitude for "the spiritual welfare of the rich."[2] The flight of Protestant churches to "sumptuous edifices" in the suburbs was already a fact in American cities. Their contempt for the poor was substantiated further by the construction of 'fashionable' churches in the leading cities. Even the former galleries for nonchurch members were lacking. The exclusive spirit which prevailed resulted in the "progressive alienation of the wage-earning class, especially the caste-conscious immigrants."[3]

The indifference of Protestant Christianity to the plight of the poor was an important factor in the growing solidarity of labor "which challenged directly the Protestant gospel of individual regeneration."[1] Subsequently, the social consciousness of Protestantism began to be awakened. Wilbur C. Hallenbeck called attention to this fact in his account of the evolution of the City Missionary Society. Said he:

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[1] Ibid., pp. 3-4. [2] Ibid., p. 4. [3] Ibid., pp. 6-7.

> The closing years of the nineteenth century had brought to fore the preaching of the 'social gospel.' A number of prominent ministers and professors spoke and wrote concerning the implications of the gospel for a social ministry.[2]

The organization of city missionary societies was accelerated and social service of diverse types was undertaken.

At the turn of the twentieth century, the urban consciousness became a real awareness. "Lincoln Steffens was in the midst of his 'muckraking' of American cities. Josiah Strong published his epochal book, *The Challenge of the City*."[3] National consciousness of the importance and influence of the great cities was awakened.

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[1] *Ibid.*, p. 10.

[2] Wilbur C. Hallenbeck, *Urban Organization of Protestantism*, (New York: Harper and Brothers, 1934), p. 20. By permission of publisher.

[3] *Ibid.*, p. 22. See also Charles Howard Hopkins, *The Rise of the Social Gospel in American Protestantism: 1865-1915*, (New Haven: Yale University Press, 1940), Parts I and IV for a full discussion of the birth of Social Christianity, its maturity, and recognition, pp. 9-116 and 201-327.

In response to the challenge of urban life, every city missionary society had a threefold prime motive: "to meet the need for missionary work in the city;" to provide a ministry "to people who could not provide the ministry of the church for themselves;" and to provide a ministry to others "who had no sense of the value of the church's ministry."[1] Social service became increasingly important in the life of the church. It provided "relief and guidance, recreation, social life in clubs, and education in everyday problems, in vocational interests, and in cultural subjects."[2]

In order to carry forward the program, several steps were initiated by the city societies. First, they discovered the necessity of building the churches into a conscious unity. This was especially true in denominations with the congregational form of government. The awakening to "a common purpose and a fellowship in a common endeavor" were bonds to effect such unity.[3]

Second, the societies introduced "the scientific approach to the problem of churching and serving the city through the use of survey and research." As an outcome, "some of the newest societies have put this kind of approach in the forefront of their programs."[4]

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[1] Hallenbeck, *op. cit.*, p. 22. [2] *Loc. cit.*

[3] *Ibid.*, p. 23. [4] *Loc. cit.*

Third, a consideration of the whole needs of the city for the interests of the denomination as the background of their operation was introduced.[1]

Fourth, as a laymen's movement, the city societies were "free from inhibitions and the inelasticity of ecclesiasticism."[2] They followed the trend in the pattern of business "to meet modern conditions by centralization and administrative unity, so as to secure efficiency in improving service and reducing cost...."[3]

These earlier developments of the social consciousness of Protestant Christianity have increased significance in view of the rapid change in the United States from a rural to an urban nation. Cities dominated the scene of American life. According to Hallenbeck, "no longer does rural life set the cultural patterns of the nation and the habits of its people."[4] The rise of metropolitan communities has affected profoundly the total American scene. In the metropolitan environment was to be found a "variety of human fortune, from wealth to poverty, from culture to illiteracy, from leadership to the oppressed, from builders to bums, from the good to the bad."[5] Said he:

> The forces of evil have recognized the importance of cities. If the church is to be the force for good for which it

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[1] *Loc. cit.* [2] *Loc. cit.* [3] *Ibid.*, p. 24.

[4] *Ibid.*, pp. 198-199. [5] *Ibid.*, p. 199.

> exists its importance cannot be discounted. The nation is strongest in its cities while Protestantism is relatively weak. The American city offers the best chances for the development and growth of strong giving, serving churches of any field in the world.[1]

The Purpose of the Study

The purpose of this inquiry was sevenfold: (1) to determine the history, nature and consequence of the interaction between Protestant churches and their social environment in the inner city of metropolitan American cities as found in related literature; (2) to discover methods, procedures, generalizations, hypotheses, and theories derived; (3) to test the validity of the hypotheses derived by conducting a pilot study on the history, nature, and consequence of this interaction between Protestant churches and their social environment in the inner city of Newark, New Jersey, from 1900 to 1958; (4) to determine some important land-use and demographic changes which appeared to necessitate concomitant modifications in the institutional structure, objectives, idea, guiding principles, program, and activities of the churches; (5) to ascertain some significant factors of leadership, church membership, and church polity which contributed to effective adaptation of Protestant churches to social changes; (6) to discover some ways in which churches modified their social environment; and (7) to point out the significant implications for Protestant church work in the city.

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[1] *Ibid*., p. 200.

Scope of the Study

Through a survey of related literature, the present inquiry endeavored to relate itself to the cumulative body of knowledge, insights, hypotheses, theories and principles which have resulted from scientific study of social interaction and organized religion. The second phase of this investigation was focused upon a pilot study of social interaction and selected Protestant churches in Newark, New Jersey, 1900-1958. This pilot study was designed to test the validity of tentative hypotheses, derived from the literature, concerning the interaction between Protestant churches and their social environment in the inner city.

The pilot study was delimited to six case history studies which exhibited the process of social interaction of Protestant churches in the inner city of Newark. The three denominations represented by the churches were as follows: The Presbyterian Church in the United States of America; The Protestant Episcopal Church in the United States of America; and the Baptist churches of the New Jersey Baptist Convention.

Furthermore, the pilot study was delimited to a case history study of two churches from each denomination. After a preliminary historical and contemporary exploration of the process of social interaction in the three selected denominations, attention was focused upon two phenomena of social interaction, viz., the churches that remained in the inner city and those that relocated beyond the area. These phenomena were illustrated by the Presbyterians and the Baptists in each instance. Thus, a church illustrating each phenomenon was chosen. Since no Protestant Episcopal churches relocated beyond the inner city, two churches of diverse patterns of social interaction within the inner city were selected for case history study. Finally, the major focus of this investigation was upon the guiding principles which were operative in these two phenomena of social interaction, that is, the decision to remain in the inner city and the decision to relocate beyond the area.

A Definition of Terms

For clarity, the sense or senses in which certain important terms were used in this study must be stated:

Inner city. The "inner city" was interpreted as that geographic area of an American city which surrounded the central downtown business district. It was characterized by a mixture of light industries, railroad yards, wholesale warehouses and residences. Economically, it was a depressed area in which land values were high and residence deteriorated because property owners anticipated valuable sales with the expansion of business and commerce. Sociologically, it was the port of entry for immigrants and other newcomers marked by a high rate of population succession.[1]

Population succession. Those movements of people from the inner city to the areas of second and third settlement, generally in the direction of the periphery of the city and eventually into the suburbs, embodied the ecological process of population succession. The movements were usually from a less to a more stable residential section of the metropolitan region.[2]

Social environment. The social environment[3] of Protestant churches in the inner city included these elements in their physical habitat which evoked a reciprocal response from the churches. Here the elements were delimited to the following: (1) land-use changes, due to the encroachment upon a single-family residential section by business, industry, tenement houses, apartments and rooming houses; (2) condition of housing; and (3) population succession.

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[1] See Ernest W. Burgess, "The Growth of the City," in Robert E. Park, Robert D. McKenzie and Burgess, *The City*, (Chicago: The University of Chicago Press, 1925), pp. 47-62; Samuel C. Kincheloe, "The Local Church and Its Community," in William C. Bower, *The Church at Work in the Modern World*, (Chicago: The University of Chicago Press, 1935), pp. 15-52; Frederick A. Shippey, "Methodism in Syracuse, New York: 1900-1956," Chapter II, "Downtown and the Inner City," pp. 13-22, (Madison, New Jersey: Drew University, n. d.), (Mimeographed); Kenneth D. Miller, *Man and God in the City*, (New York: Friendship Press, 1954), Chapter 8, "The Church in the Inner City," pp. 99-101. See also Wilbur C. Hallenbeck, *American Urban Communities*, (New York: Harper and Brothers Publishers, 1951), pp. 174-177; Chauncy D. Harris and Edward L. Ullman, "The Nature of Cities," in Paul K. Hatt and Albert J. Reiss, Jr., *Reader in Urban Sociology*, (Glencoe, Illinois: The Free Press, 1951), p. 232; Noel P. Gist and L. A. Halbert, *Urban Society*, 2nd ed., (New York: Thomas Y. Crowell Company), Chapter 9, "Disorganized Areas," pp. 204-235; Svend Riemer, *The Modern City*, (New York: Prentice Hall, Inc., 1953), Chapter 6, "The Slum and Its People," pp. 137-159.

[2] Robert E. Park, "Succession, an Ecological Concept," *American Sociological Review*, I, No. 2, April 1936, pp. 171-179. See also Henry Pratt Fairchild, *Dictionary of Sociology*, (New York: Philosophical Library, *ca*. 1944), p. 101.

[3] H. Paul Douglass and Edmund deS Brunner, *The Protestant Church as a Social Institution*, (New York: Harper and Brothers, Inc., 1935), p. 238. See also Fairchild, *op. cit.*, p. 282.

Interaction or social interaction. That process of reciprocal interstimulation and response[1] between Protestant churches and their social environment in the inner city which evoked a modification of the behavior of both in different degrees, was called interaction or social interaction.

Configuration. Configuration was defined as, "that combination of the various traits and complexes composing the cultural pattern of an area at a given time."[2] They were based upon the presence or absence of cultural elements and the manner in which these elements were united, i.e., the set of interrelationships existing between them and the interpretation given these facts by the folk who occupied that region, that is, "the social gestalt." These interrelationships were seen as a whole in order to be understood; for, if there were cohesiveness, the institutions, folkways, mores, traditions, transportation facilities, etc., functioned as a unit.[1]

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[1] Ibid., (Fairchild), p. 160., See. p. 285: The chief forms of social interaction were "opposition," "accommodation" and "isolation." See also Robert E. Park and Ernest W. Burgess, Introduction to the Science of Sociology (Chicago: The University of Chicago Press, 1921), Chapter VI, pp. 347-348, for "the mechanistic interpretation of society." See Yinger, op. cit., pp. 20-21, for the reciprocal relationship between society and organized religion.

[2] Fairchild, op. cit., p. 58.

Church. Four concepts of the church were used: (1) The church was viewed as an organized, chartered association or fellowship of believers in Christ who worship God through Him and have adjusted themselves to the Unseen Power through this organization.[2] (2) Denominationally, the term referred generally to the selected communions under purview, viz., The Presbyterian Church in the United States of America; The Protestant Episcopal Church; and the Baptist churches of the New Jersey Baptist Convention.[3] (3) The church was viewed as a social institution which was bound up inseparably with its social environment.[4] (4) The term, "church," designated the edifice which housed the organized group on a particular geographic site.[5]

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[1] Loc. cit.

[2] Lloyd Vernon Ballard, Social Institutions, (New York: Appleton-Crofts, Inc., 1936), p. 441.

[3] Charles Stephen Neill, The Christian Society, (London: Nisbet, 1952), Chapter XIII, p. 298. See pp. 296-298 for five other senses in which the term, "church," may be used.

[4] Ballard, op. cit., pp. 441-442. See also Yinger, op. cit., pp. 20-21, for a statement of the interaction between organized religion and its social milieu.

[5] Fairchild, op. cit., p. 40.

Institutional adjustment. That "modification of the customary functions and relationships" of Protestant churches in the inner city which was evoked by changes in the social environment, was called, institutional adjustment.[1]

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[1] *Ibid.*, p. 4.

CHAPTER II

METHODS, PROCEDURES, AND MATERIALS

The purpose of this chapter is to describe methods, procedures, and materials used in this inquiry on social interaction and Protestant churches in the inner city. The twofold nature of this investigation necessitated selected tools of research for each phase of this inquiry. These methods, procedures, and materials are presented in describing the manner in which each phase of this investigation was processed, i.e., the survey of the related literature and the pilot study of social interaction in Newark's inner city.

The Survey of Related Literature

This inquiry endeavored to relate itself to the cumulative body of knowledge, insights, hypotheses, theories, and principles which resulted from the scientific study of social interaction and organized religion in metropolitan American community life. Two types of scientific studies emerged from the survey of related literature. There were analytical studies of social interaction in Protestant churches. Then, there were case studies in social interaction of the three major religious bodies in America, namely, Protestant, Roman Catholic and Jewish.[1]

The significance of both types of studies was augmented when they were classified and annotated according to the motif and format of the authors. The following classes of studies evolved from this process: doctoral dissertations by Protestants;[2] studies by the Institute of Social and Religious Research;[3] studies by research specialists, including articles in journals of social and religious research;[1] Roman Catholic studies, including a Master's thesis;[2] and Jewish studies, including a doctoral dissertation.[3] Finally, the analytical studies by Protestants yielded a Bachelor of Divinity thesis.[4]

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[1] Louis Finkelstein, J. Elliott Ross and William Adams Brown, The Religions of Democracy, (New York: The Devin-Adair Company, 1941). These authors called attention to the importance of the three major religious bodies in American life. See pp. iii-ix.

[2] Clarence A. Young, The Downtown Church, (Lancaster: Intelligencer Printing Company, 1912), (University of Pennsylvania); Aaron I. Abell, Urban Impact on American Protestantism: 1865-1900, (Cambridge: Harvard University Press, 1943); Philip Mason Smith, "Protestant Comity in Metropolitan Pittsburgh," (University of Pittsburgh, 1942, unpublished); Henry H. Presler, "The Effects of Subsidy on Presbyterian Churches in Metropolitan Chicago: 1871-1942," (University of Chicago, 1948, unpublished); Charles Wesley Fisher, "The Development of Morgan Memorial as a Social Institution," (Boston University, 1949, unpublished); and Kenneth Wilson Underwood, Protestant and Catholic: Religious and Social Interaction in an Industrial Community, (Boston: The Beacon Press, 1957), (Yale University).

[3] H. Paul Douglass, The St. Louis Church Survey, (New York: George H. Doran Company, 1924; ______, 1000 City Churches, (New York: George H. Doran Company, 1926; Ross W. Sanderson, The Strategy of City Church Planning, (New York: Institute of Social and Religious Research, 1932); Wilbur C. Hallenbeck, Urban Organization of Protestantism, (New York: Harper and Brothers, 1934); and H. Paul Douglass and Edmund deS Brunner, The Protestant Church as a Social Institution, (New York: Harper and Brothers, 1935).

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[1] Arthur C. Holt, University of Chicago, "Ecological Approach to the Church," *American Journal of Sociology*, XXXIII, 1927-1928, pp. 72-79; Samuel C. Kencheloe, (University of Chicago), "Major Reactions of City Churches," *Religious Education*, No. 23, November, 1928, pp. 868-874; ________, "The Behavior Sequence of a Dying Church," *Religious Education*, No. 24, November, 1929, pp. 329-345; ________, Chapter I, "The Local Church and Its Community," in William C. Bower, ed., *The Church at Work in the Modern World*, (Chicago: The University of Chicago Press, 1935, pp. 19-52; Murray H. Leiffer, Garrett Biblical Institute, *City Church in Transition*, (New York: Abingdon-Cokesbury Press, 1949): Arthur L. Swift, Jr., Union Theological Seminary, New Frontiers of Religion, (New York: Macmillan Company, 1938); Frederick A. Shippey, Drew University, "Methodism in Newark: 1900-1951," (New York: Department of Research and Survey, Board of Missions and Extension. The Methodist Church, n. d.), (Mimeographed); ________, "Methodism in Philadelphia and Vicinity: 1900-1955," (Madison, New Jersey: Drew University, n. d.), (Mimeographed); ________, "Methodism in Syracuse and Vicinity: 1900-1956,"(________, ________, ________, ________); and Ross W. Sanderson, *The Church Serves the Changing City*, (New York: Harper and Brothers Publishers, 1955).

[2] Sister M. Martina Abbott, *A City Parish Grows and Changes*, (Washington: The Catholic University of America Press, 1953), (M. A. thesis); and Joseph H. Fichter, *Southern Parish: Dynamics of a City Church*, (Chicago: The University of Chicago Press, 1951).

[3] Albert I. Gordon, *Jews in Transition*, (Minneapolis: University of Minnesota, 1949); Sophia M. Robison, Jewish Population Studies, (Philadelphia: Wm. F. Fell Company, 1943); ________, "The Jewish Population of Essex County," Jewish Community Council of Essex County, Newark, New Jersey, 1948. (Mimeographed). Stuart E. Rosenberg, *The Jewish Community in Rochester, New York: 1843-1925*, (New York: Columbia University Press, 1954), (Ph. D. dissertation).

[4] Robert Lee, "Protestant Churches in Brooklyn Heights,"

The results of findings in these studies of social interaction are evaluated and summarized in Chapter III. Generalization concerning the interaction between Protestant churches and their social environment in the inner city were derived and three tentative hypotheses were formulated. The second phase of this investigation was designed to test the validity of these hypotheses in a metropolitan American city which was comparable in size to those cities that appeared in the survey of related literature.

The Selection of a City

In 1950 the total population of Newark, New Jersey was 438,776.[1] Moreover, in the New York-Northeastern New Jersey standard metropolitan area, it was one of the three central cities.[2] These central cities and their contiguous civil units had a total population of 12,911,994 in 1950.[3] Thus, it was quite evident that Newark, New Jersey qualified as a metropolitan American city in which the interaction between

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(Brooklyn: Brooklyn Division of the Protestant Council of the City of New York, 1954).

[1] Newark, Central Planning Board, *1950 U. S. Census Population Data of Newark, N. J., By Census Tracts*, n. d., p. 3.

[2] Washington, *1950 Census of Population Advance Reports*, Series PC-9, No. 6, November 24, 1952, p. 5. The other two central cities were New York, N. Y. and Jersey City, N. J.

[3] *Loc. cit.*

Protestant churches and their social environment might be viewed in a pilot study.

Second, the writer's interest in the interaction between Protestant churches and their social environment in Newark's inner city grew out of a particular experience in St. Phillip's Protestant Episcopal Parish which was located in the near downtown section of Newark. It was in this Parish that the writer worshipped on Thanksgiving Sunday, 1953. There a historic church edifice, which appeared to be a significant landmark of the city, was observed. Later it was learned that this church property had been transferred to a Negro congregation by the Diocese of Newark.[1] Formerly, the Parish was known as St. Paul's. Nevertheless, due to the death and outmovement of many wealthy Caucasian communicants and the infiltration of Negroes into the neighborhood, the church property was transferred to St. Phillip's Parish. The latter had been located only a few blocks away. As the neighborhood changed in its ethnic character, then, a significant institutional adjustment was made in the use of the historic edifice of St. Paul's Parish.

Third, the survey of the related literature disclosed the need for scientific study of the interaction between Protestant churches and their social environment in Newark's inner city. One fugitive study of the problem in Newark's

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[1] Newark, Board of Commissioners, Municipal Year Book: 1951-1952, n. d., p. 21.

South End was made by H. Paul Douglass in 1945.[1] In this segment of Newark's inner city, the plight of Presbyterian, Baptist, Protestant Episcopal, Methodist and Congregational churches was analyzed and recommendations made. Since that time, the writer learned that several of the churches have dissolved in the wake of radical social changes that took place in the neighborhood. In 1951, the survey of Methodism in Newark by Frederick A. Shippey revealed that the story of Methodism is one of churches which were "begun with enthusiasm and closed with regret."[2] An examination of these studies indicated the need for further inquiry into the history, nature, and consequence of the process of social interaction and Protestant churches in Newark's inner city.

Fourth, the unique history of Newark, New Jersey gave added significance to this inquiry. It was learned that Newark was founded by a group of dissenting Puritans from the Connecticut Colony. Here they made their last attempt to establish a Puritan theocracy in the New World.[3]

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[1] H. Paul Douglass, "The 'South End,' Newark, New Jersey, The Community and Its Churches," Essex County Council of Churches, Newark, 1945. (Mimeographed).

[2] Frederick A. Shippey, "Newark Methodism: 1900-1951," Department of Research and Survey, Board of Missions and Extension, The Methodist Church, New York, n. d. (Mimeographed), p. 15.

[3] Urquhart, Frank J., et. al., A History of the City of Newark: 1666-1913, I, (New York: The Lewis Historical Publishing Company, 1913), pp. 29-43; 48-49.

Consequently, the history of the town and of the First Church was integrally bound together. Because of this historic union between the town and the First Church, the interaction between Protestant churches and their social environment has been affected thereby to the present time of writing.

Finally, the selection of Newark, New Jersey was significant because of the keen interest of educational, civic, and religious leaders of Newark in the problem at the time the investigation was initiated in June 1957. Ten years earlier, The Master Plan for the Physical Development of the City of Newark, N. J. was published.[1] During the period of intensive research for the present study, June 1957 to August 1958, Newark had begun to have a "new look." This was attributed to the fact that the city planners and citizens of Newark were implementing proposals of urban renewal and rehabilitation which were set forth in the Master Plan. Hence, it was said by many of these leaders that the pilot study of the interaction between Protestant churches and their social environment was being conducted at the right time. They expressed concern for the implications of radical social changes for organized religious life.

Defining the Inner City

According to the general characteristics of the inner city of a metropolitan American community, several categories of traits distinguished it from other areas of a city. They were classified as follows: depressed economic conditions; substandard housing; unsavory social traits and negating cultural characteristics.

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[1] Newark, Central Planning Board, The Master Plan for the Physical Development of the City of Newark, N. J., (Newark: Lackawanna Press, Inc., 1947).

First, depressed economic conditions appeared to be basic to the inner city. They included the encroachment of business and industry upon a former residential area. High land values were held in anticipation of commercial and industrial expansion. Other traits in this category were as follows: low contract monthly rentals, low income, low rate of home ownership, small income from the area in taxes, but large sums in public expenditures; many unskilled laborers, and irregular employment.[1]

Second, substandard housing was one of the most obvious traits of the inner city. This became evident from dwelling units with "no private bath" or "dilapidated," "no running water,"[2] obsolescent dwellings, single-family units converted into rooming houses and apartments, and poor outmoded home furnishings.[3]

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[1] Riemer, op. cit., p. 143. See also Stuart A. Queen and Lewis F. Thomas, The City, (New York: McGraw-Hill Book Company, Inc., 1939, 1st ed., second impression), XVII, "Blighted Areas," pp. 339-357.

[2] U. S. Bureau of Census, 1950 U. S. Census of Housing, Block Statistics, Newark, New Jersey, (Washington: U. S. Government Printing Office, 1952), p. 2.

[3] Queen and Thomas, op. cit., p. 347.

Third, *unsavory social traits* of the inner city were numerous and diverse. They included the following: crowding of dwelling units, density of population, detached individuals, homeless men, displaced single women, disorganized family life, heterogeneous population, high mobility of population, and personal disintegration. There were also high incidences of delinquency, vice, crime, dependency, prostitution, communicable diseases, gambling, racketeering, infant mortality, and insanitary conditions.[1]

Fourth, *negating cultural characteristics* of the inner city were evident. They were as follows: low educational achievement, inadequate schools and churches, cheap burlesque shows and theaters, pawnshops, dance halls, the lack of playgrounds, and other recreational facilities as were found in other parts of a city.[2]

In order to determine the inner city of Newark, New Jersey, four traits based upon the 1950 United States Census Tract data were chosen. They represented a primary trait from each of the four general categories of characteristics of the inner city. The four selected traits were judged to be so important in the study of smaller areas of a city they were included in the enumeration for the

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[1] Riemer, *op*. *cit*., pp. 145-155. [2] *Loc*. *cit*.

98 census tracts of Newark.[1] The traits were as follows:

Trait A - Below average contract monthly rentals, that is, less than $38.25, the average for the City.

Trait B - Substandard housing as was evident by 20 per cent or more dwelling units in a given census tract with "no private bath" or "dilapidated."

Trait C - Crowding of dwelling units as was evident by census tracts with 1.51 persons or more per room.

Trait D - Below median school years completed by persons 25 years old and over, that is, below 8.7, the median achievement for the City.

Since these four traits appeared in the 1940 Census Report, it was possible to make a comparison of changes that occurred between 1940 and 1950. Moreover, the survey of related literature on the interaction between the church and its social environment augmented the significance of the four selected traits.

The traits which identified the inner city of Newark were of special important to this inquiry. The choice of Trait A, low average monthly rentals, was crucial. Gist and Halbert pointed out that this index aided in working out a more refined analysis of the ecology of urban poverty.[1] It was used by H. Paul Douglass in his study of Protestant churches in Newark's "South End."[2] During a conference with George Oberlander, Senior City Planner, Central Planning Board, Newark, New Jersey, attention was called to the fact that average contract monthly rentals reflected income, as well as, condition of housing. Fifty-seven out of Newark's ninety-eight census tracts had below average contract monthly rentals, as shown in Figure 1.

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[1] Newark, CPB, *1950*, *U. S. Census*, *Population Data of Newark*, *N. J. By Census Tracts*, p. A, Table I, pp. 3-8; and *1950 U. S. States Census of Housing*, *Newark*, *New Jersey*, *Block Statistics*, p. 1, Table II, pp. 3-4. A letter from Howard G. Brunsman, Chief, Population Division, Bureau of Census, Department of Commerce, Washington, D. C., November 5, 1957, stated that Newark was first divided into census tracts for the 1940 Census.

The interrelationship between Traits A and B, that is, below average contract monthly rentals and substandard housing, was obvious. The latter was a measurable criterion of physical aspects of social environment. It was used by the city planners in their three-year study of demographic conditions in Newark as support for the Workable Programs for Urban Renewal.[3] George Oberlander said that at least 20 per cent of the housing in a neighborhood must be substandard in order for it to qualify for federal assistance in the Urban Renewal program.

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[1] Gist and Halbert, *op. cit.*, p. 227. See also Queen and Thomas, *op. cit.*, pp. 268-269.

[2] Douglass, "The 'South End,' Newark ...," p. 2.

[3] Newark, Office of the Mayor, "Workable Program for Urban Renewal," (Leo P. Carlin), March 1, 1955. (Mimeographed).

FIGURE 1

CENSUS TRACTS OF NEWARK, SHOWING AVERAGE CONTRACT MONTHLY RENTALS, BELOW AVERAGE, AND ABOVE AVERAGE, 1950[a]

Above Average Contract	Tracts:											
	47	45	22	49	1	94	58	46	95	51	7	Number of Tracts
$39.93 to $70.04	67	53	41	93	92	23	20	44	97	21	9	
	25	59	6	43	42	52	87	48	19	85	24	41
	5	16	54	56	96	50	14	17				
Average for the City $38.25												
	Tracts:											
Below Average	80	35	57	75	8	81	37	91	98	18	66	
	55	40	13	26	36	62	4	15	3	34	60	
$23.67 to $37.56	27	10	65	28	64	33	12	72	89	71	70	57
	69	68	32	31	30	29	11	79	78	77	39	Total 98
	83	90	84	86	88	82	76	74	73	2	63	
	61	38										

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[a] USBC, 1950 U. S. Census of Housing, Block Statistics, Newark, N. J., Table 2, pp. 3-4.

In 1945 it was estimated that of the 118,550 dwelling units in Newark, 38,423, or 32.4 per cent, "either need major repairs or lack private baths, private toilets, or private water supply."[1] According to this report, "deterioration of housing" had become "so serious in Newark that relatively large areas" needed "to be demolished and entirely rebuilt." An aggregate of 1,209 acres or 7.95 per cent of the entire area of the City had more than 50 per cent of dwellings classified as substandard.[2] The extensiveness of urban blight was shown in Figure 2. Other areas needed partial rehabilitation or protection against the spread of blight. Substandard housing was one of the most discernable traits of physical decay in Newark's inner city.

In defining the inner city of Newark, census tracts with 20 per cent or more substandard dwelling units was adopted as an index of poor housing. The specific substandard trait was "no private bath or dilapidated" as used in the 1950 census tracts data.[3] This distribution by census tracts for the City of Newark was shown in Table 1.[4]

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[1] Newark, CPB, *The Master Plan* ..., p. 38.

[2] *Ibid*., p. 40.

[3] USBC, *1950 U. S. Census of Housing*, *Block Statistics*, *Newark*, *N. J.*, p. 2.

[4] See Table 1, Appendix A.

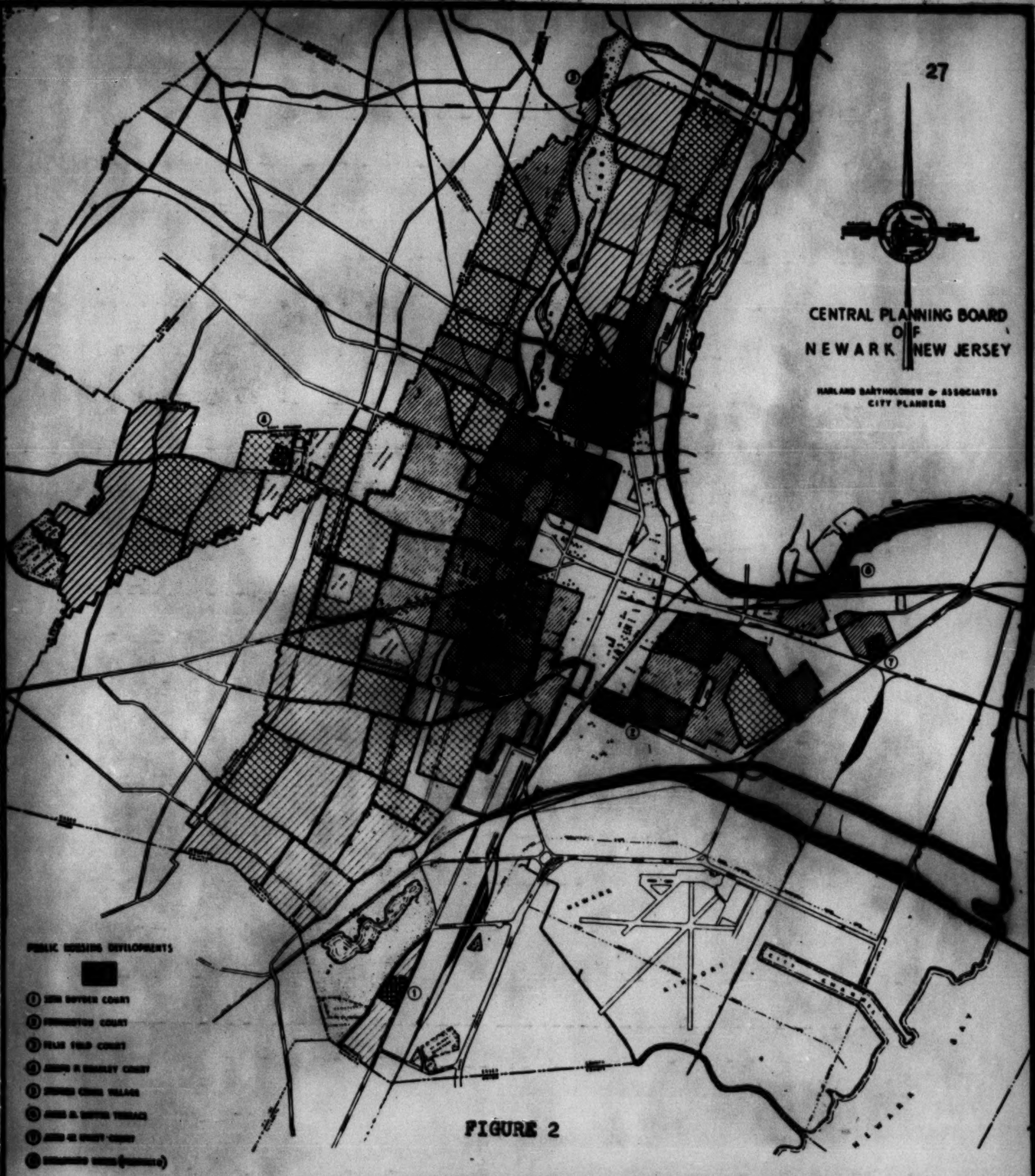
CENTRAL PLANNING BOARD
OF
NEWARK NEW JERSEY
HARLAND BARTHOLOMEW & ASSOCIATES
CITY PLANNERS
PUBLIC HOUSING DEVELOPMENTS
① SETH BOYDEN COURT
② PENNINGTON COURT
③ FELIX FULD COURT
④ JOSEPH P. BRADLEY COURT
⑤ STEPHEN CRANE VILLAGE
⑥ JAMES M. BAXTER TERRACE
⑦ JOHN W. HYATT COURT
⑧ [illegible] HOMES (PROPOSED)
NEWARK BAY

FIGURE 2

CITY OF NEWARK, NEW JERSEY
TYPES OF NEIGHBORHOODS

LEGEND

- ■ NEIGHBORHOODS NEEDING COMPLETE CLEARANCE AND RE-DEVELOPMENT (MORE THAN [illegible] OF DWELLING UNITS SUBSTANDARD)
- ■ NEIGHBORHOODS NEEDING PARTIAL CLEARANCE AND RE-DEVELOPMENT [illegible] ([illegible] OF DWELLING UNITS SUBSTANDARD)
- ▩ NEIGHBORHOODS NEEDING REHABILITATION ([illegible] TO [illegible] OF DWELLING UNITS SUBSTANDARD)
- ▨ NEIGHBORHOODS NEEDING MORE EFFECTIVE PROTECTION (LESS THAN [illegible] OF DWELLING UNITS SUBSTANDARD)
- ☐ PARKS AND CEMETERIES
- ☐ AREAS UNSUITED TO RESIDENTIAL USE. MAJOR INDUSTRIAL, COMMERCIAL AREAS, ETC.

NOTE - [illegible]

Base Map - Courtesy of CPB

The 41 census tracts which had more than 20 per cent substandard dwellings in 1950 were shown graphically in Figure 3.

Sociologically, Trait C, crowding of dwelling units, was related closely to A and B. The Bureau of Census used 1.51 persons or more per room as evidence of crowding. These data for 97 census tracts, as reported in 1950, were shown in Table 2.[1] The results of classifying the tracts into the upper half and the lower half for the City were shown in Figure 4. At the break point in the sorting process, there were two tracts, 91 and 34, with 2.0 per cent of the dwelling units having 1.51 or more persons per room. These were put in the lower half, thereby, making 48 census tracts in this category with a range from 2.0 per cent to 15.5 per cent. There were 49 census tracts in the upper half with a range from 1.8 per cent to 0.008 per cent. The lower half of census tracts was used as Trait C in defining Newark's inner city.

Lastly, Trait D, below median school years completed, was selected because the educational achievement of the population was used frequently in sociological studies as an index of the cultural level and interests of the inhabitants of a given area. The median school years completed was adopted because of its use in the census tract data.

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[1] See Table 2, Appendix A.

FIGURE 3

CENSUS TRACTS OF NEWARK, SHOWING MORE THAN 20 PER CENT AND LESS THAN 20 PER CENT SUBSTANDARD DWELLING UNITS, AS EVIDENT BY "NO PRIVATE BATH" OR "DILAPIDATED", 1950[a]

Per cent													Number of Tracts
Less than 20	Tracts:		1	3	4	5	6	7	8	10	13	14	
	16	18	19	20	21	22	23	25	26	28	35	36	
	41	42	43	44	45	46	47	48	49	50	51	52	
	53	54	55	56	58	91	94	95	97	98	24	9	57
	15	17	27	37	38	40	72	78	92	93	96		
More than 20	Tracts:												
			32	59	77	70	2	11	29	31	33	39	
	57	60	62	66	67	68	69	71	73	74	75	79	
	80	81	83	84	85	87	89	64	12	34	90	86	41
	88	82	76	65	63	61	30						
													Total 98

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[a] USBC, 1950 U. S. Census of Housing, Block Statistics, Newark, N. J., Table 2, pp. 3-4.

FIGURE 4

DWELLING UNITS WITH 1.51 OR MORE PERSONS PER ROOM BY CENSUS TRACTS, SHOWING THE LOWER HALF AND THE UPPER HALF, NEWARK, 1950[a]

	Per cent	Tracts:											Number of Tracts
	0.08	13	8	9	15	4	47	51	12	42	11	41	
		49	55	46	26	25	27	22	28	44	35	53	
Upper Half		21	20	52	23	48	96	93	43	36	90	95	49
		2	45	56	6	24	18	14	1	5	7	19	
Break Point	1.8	17	10	16	29	37							
	2.0	Tracts:											
		91	34	73	54	72	50	97	32	74	40	94	
		33	72	38	58	71	75	3	70	92	84	59	
Lower Half		39	76	78	89	31	79	57	64	86	87	88	48
		66	82	65	68	83	61	62	85	67	60	81	
		30	69	63	80								
	15.5												Total 97

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[a] USBC, 1950 U. S. Census of Housing, Block Statistics, Newark, N. J., Table 2, pp. 3-4. Data was not available for Tract 98.

Then it was possible to classify the data in three categories by census tracts, viz., below median; median, that is, 8.7 for the City; and above median. There were 50 census tracts with below median school years completed by persons 25 years old and over as shown in Figure 5. The range was from 6.8 years of school completed to 8.2. Thus, over half of the census tracts were inhabited by persons 25 years old and over with below median years of school completed.

After selecting, analyzing, and classifying the preceding four indices of the inner city, the question of how many indices to include in defining Newark's inner city was raised. The consideration of the dynamic nature and cumulative process in which diverse factors operated in the formation of urban blight was decisive. The fact was well attested that a rapidly growing city remained in a constant state of shifting of its population, commerce, and industry. Gist and Halbert called attention to two kinds of invasion which set this process in motion. There was "institutional invasion," that is, the location of commercial and industrial enterprises in a former residential area. There was also, "residential invasion," i.e., the movement of a different type of population into an area which was occupied previously by another type. Frequently, the two invasions occurred at the same time or successively.[1]

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[1] Gist and Halbert, op. cit., pp. 184-185.

FIGURE 5

CENSUS TRACTS OF NEWARK, SHOWING THE MEDIAN, BELOW MEDIAN, AND ABOVE MEDIAN SCHOOL YEARS COMPLETED BY PERSONS 25 YEARS OLD AND OVER, 1950[a]

												Number of Tracts
Above Median	Tracts:											
	24	22	25	67	43	19	97	48	21	23	43	
	92	53	41	9	7	1	95	45	46	51	94	
to 12.2	49	47								50	91	40
	6	8	37	42	59	54	96	17	5	58	16	
	52	44	20									
Median for the City 8.7	Tracts:											
	35	55	56	75	85	14	15					7
Below Median	Tracts:											
	2	84	81	80	77	74	34	71	57	39	26	
6.8	27	28	33	89	13	36	40	70	87	18	10	
to 8.2	3	4	63	30	31	72	29	90	82	69	79	50
	61	38	62	11	12	73	68	66	76	60	32	Total 97
	88	65	64	83	78	86						

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[a] Newark, CPB, *1950 U. S. Census*, *Population Data of Newark, N. J., By Census Tracts*, p. A., Table I, pp. 3-8.

The dynamic nature of the ecological process was further evidenced by three stages of invasion as pointed out by Roderick D. McKenzie. The initial stage involved "the point of entry;" the resistance or inducement offered the newcomers by the former inhabitants; and the effect upon land values and rentals. The secondary developmental stage was marked by keen competition and outward clashes, business failures, selection, displacement, and associational groupings. The climax was reached when the dominant type of ecological organization emerged which was able to resist further forms of invasion--at least temporarily.[1]

Next it was noted that the dynamics of the ecological process were operative in Newark. As previously pointed out the city planners found three stages of urban blight in Newark. Supported further by the classic concepts of the dynamic nature of urban life, a governing principle of three out of four traits or indices was adopted as a minimum requirement for a census tract to be included in Newark's inner city. Only one exception was made to this rule, viz., the inclusion of Tract 85. In this tract, Traits B and C appeared; whereas Trait D was marginal. Inasmuch as,

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[1] Park, Burgess, and McKenzie, *op. cit.*, Chapter III, "The Ecological Approach to the Study of the Human Community," pp. 73-79. See also Riemer, *op. cit.*, Chapter 5, "Ecological Units and Process," pp. 117-135; Queen and Thomas, *op. cit.*, Chapter XIII, "The General Pattern of Urbanism," pp. 247-270; and Niles Carpenter, *The Sociology of City Life*, (New York: Longmans, Green and Company, 1931), Chapter IV, "City Growth and Its Control," pp. 119-151.

Tract 85 was bordered by the Passaic River and surrounded by other inner city tracts, the writer discerned its inner city character. Thus, it was also included in Newark's inner city.

By way of summary, there were 31 census tracts with all four traits of the inner city as shown in Table 3.[1] All of these, except Tract 3, were located in a contiguous pattern in relationship to the downtown business district. Tract 3 was located in the northwestern section of Newark. This was supplementary evidence that the cumulative process of urban blight occurred in another section of the City. Focus in this study, however, was upon the main inner city area which surrounded the downtown business district. By eliminating Tract 3, there were 30 tracts with four traits in the main inner city area. There were 10 tracts in the inner city area with three traits. By the inclusion of Tract 85, a total of 41 census tracts formed the main inner city area of Newark, New Jersey.

The boundaries of Newark's inner city were then shown graphically in Figure 6. The east boundary line began in North Newark at 4th Avenue East and the Passaic River. From this junction it followed the course of the river southeastward to Delancy Street.

At Delancy Street began the southern boundary line. Thereon it proceeded inland to the combined Pennsylvania and Lehigh Valley railroad lines. On these it ran

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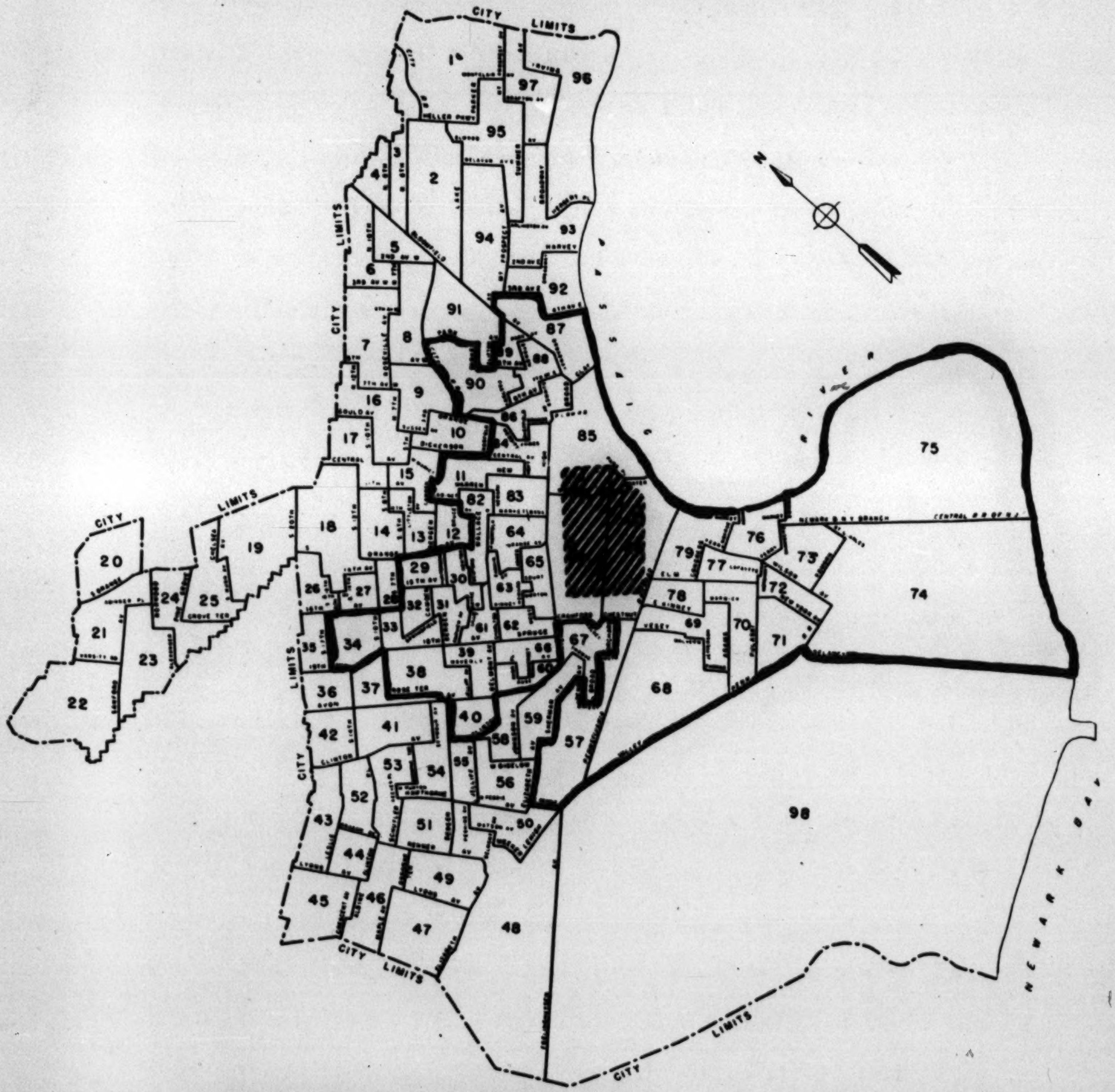
[1] See Table 3, Appendix A.

FIGURE 6

THE INNER CITY OF NEWARK, NEW JERSEY, AS DETERMINED BY THREE TO FOUR TRAITS FROM CENSUS TRACT DATA, 1950


CITY LIMITS
N
PASSAIC RIVER
NEWARK BAY
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▨ Central Business District

━ Inner City Boundary

Base Map - Courtesy of U. S. Bureau of Census southeasterly to East Peddie Street on which it turned sharply into Elizabeth Avenue.

On Elizabeth Avenue began a corridor[1] which proceeded sharply in a zig-zag pattern to a point within two and a half blocks of downtown Newark. Other streets and avenues embraced by this east flank of the corridor were as follows: Sherman, Pennsylvania, Wright, Broad, and South. Then, following the southern border of the downtown district on Chestnut, Halsey, and Crawford streets, the pattern of a corridor was continued toward the south. Finally, it was completed after embracing portions of the following avenues, viz., Clinton, Avon, and Belmont.

The last stretch on the southern boundary line began at Bergen Street and Clinton Avenue. It continued in a zig-zag fashion while embracing portions of the following streets and avenues, namely, Bergen, Avon, Rose Terrace, South 10th, Springfield, South 14th, and 19th Avenue.

At 19th Avenue and South 17th Street began the western boundary line. It proceeded in an irregular fashion northward to the junction of Clifton Avenue and 3rd Avenue East. Meanwhile, beginning at the southern junction, the western boundary was flanked by portions of the following streets and one railway, viz., South 17th, 16th Avenue, South 7th, Orange Avenue, Wallace, 12th Avenue, Bruce, Cabinet, Camden, West Market, Bergen, Dickerson, Norfolk, Orange, City Railroad Line, Park Avenue, Parker Street, 6th Avenue East, Clifton, Park Avenue, Mt. Prospect, Bloomfield, and again by Clifton Avenue.

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[1] H. Paul Douglass described the corridor pattern as one in which a slender superior zone connected the more desirable suburbs with the central business district. Thus it became a center of modernization through the erection of superior apartment houses and hotels with associated retail business establishments of high quality. See "The "South End"...," *op. cit.*, p. 4.

The northern boundary line began at the intersection of the City Railroad Line and Park Avenue. In an irregular fashion it embraced portions of the following streets and avenues, namely, Park, Parker, 6th Avenue East, Clifton, Mt. Prospect, Belmont, again Clifton, 3rd Avenue East, and 4th Avenue East on which it completed its course at the Passaic River.

In this manner the geography of the inner city was shown graphically in Figure 6. Excluding the central downtown district, it constituted approximately one-third of the total land area of the City of Newark. From the survey of the literature, this area of an American city was characterized as the most difficult area for Protestant church work in the city. It was in this inner city area of Newark that the process of social interaction between Protestant churches and their environment was viewed with six case history studies of the phenomenon.

Studying the Inner City of Newark

Having defined the geography of Newark's inner city, the next step was to ascertain land-use and selected demographic changes that occurred in the area between 1900 and 1958.

The results of this inquiry were recorded in Chapters IV and V, respectively.

For land-use changes, Frank J. Urquhart's account, "The City of Newark, New Jersey -- Its Origin and Development,"[1] gave three historic periods which evidenced land-use changes. Further evidence of land-use changes since 1900 were found in Rankin's sketches of early Newark from 1666 to 1916.[2] Jenkinson described changes in land use which were occasioned by the outmovement of historic families from the Old South High Street section of the inner city.[3] Many public documents were also valuable in determining land-use changes in Newark's inner city.[4] The acuteness of problems which were derived from land-use changes in Newark was pointed out by Harland

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[1] A. W. MacDougall, The Resources for Social Service: Charitable, Civic, Educational, Religious of Newark, New Jersey, (New York: The Knickerbocker Press, G. P. Putnam's Sons, 1912), pp. 1-2.

[2] Edward S. Rankin, The Running Brooks and Other Sketches of Early Newark, (Somerville, N. J.: The Unionist-Gazette, 1930), p. 2.

[3] Richard C. Jenkinson, Old South High Street, Newark, N. J., (Newark: Public Library, 1929), p. 4.

[4] Newark, New Jersey Historical Society, Records of the Town, VI, 1864; The City Plan Commission, Comprehensive Plan of Newark, 1915; Central Planning Board, "A Preliminary Report on Land Uses for Newark, New Jersey," #5, 1945, (Mimeographed); CPB, The Master Plan for the Physical Development of the City of Newark, op. cit., 1947; Board of Commissioners, Zoning Ordinances of the City of Newark, 1948; Committee on Building Conditions, (Gustave E. Wiedenmayer), "Report", National Newark and Essex Banking Company, 1950, (Mimeographed); Newark Housing Authority, Construction Report, 1956, (Pamphlet); and NHA, "For Sale Redevelopment Sites in Downtown Newark," (Pamphlet).

Bartholomew.[1] There were also articles in journals that highlighted significant land-use changes in Newark.[2]

Demographic changes that were germane to this inquiry included condition of housing and ethnic background of occupants. The classic works in urban sociology, cited previously, were valuable in ascertaining the significance of the selected demographic changes and in setting forth generalizations concerning them. For Newark, several public documents cited in the preceding section were helpful in establishing facts about the condition of housing and the ethnic background of occupants. These were butressed with facts from other sources.[3]

The study of population succession in Newark's inner city was put in the historic context of its exclusive Anglo-Saxon Puritan origin. This was evident from several sources.[4] Lusk's map of Newark disclosed areas in which diverse national groups predominated in 1911.[1] Three major ethnic groups, viz., Italians,[2] Germans,[3] and Jews[4] were selected to illustrate population succession in the inner city. The data from Lusk's map was superimposed upon a census tract map in order to make a comparison of the ethnic identity of occupants with the 1940 and 1950 census tract data. Germans and Italians were readily identified by country of origin in the census tract data. Jews were much more difficult to identify. Thus Urquhart's identification of the country of origin of most Jews in Newark was helpful.[5] Meanwhile, Robison's study of the Jewish population gave evidence of succession.[6] The significance of population succession in Newark was augmented by several studies of immigration and social stratification in religion,[7] as well as, the classic works in urban sociology that were cited previously.

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[1] Harland Bartholomew, Land Uses in American Cities, (Cambridge: Harvard University Press, 1955), p. 27.

[2] "Newark Wakes Up," Forum, September, 1957, (Reprint), pp. 149-151 and "The Building of a Greater Newark," Fidelions, (Newark: Fidelity Union Trust Company, n. d.), pp. 2-4.

[3] New Jersey, Federal Writer's Project of the Works Progress Administration for the State of N. J., New Jersey -- A Guide to Its Present and Past, (New York: The Viking Press, 1939), "Newark," p. 313; CPB, A Preliminary Report on Housing Conditions and Policy for Newark, N. J. No. 4 Series, 1945.

[4] Jonathan F. Stearns, Historical Discourses, Relating to the First Presbyterian Church in Newark, (Newark: The Daily Advertiser Office, 1853), p. 15; Walter S. Nichols, "Early Newark as A Puritan Theocracy in Colonial New Jersey," Proceedings of the New Jersey Historical Society, V, New Series, October, 1920, No. 4.; "Newark," Harper's New Monthly Magazine, No. CCXVII, October, 1876, Vol. LIII, p. 675; and Urquhart, et. al., A History of the City of Newark 1666-1913, II, pp. 825-826.

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[1] McDougall, op. cit., opposite title page.

[2] Urquhart, et. al., op. cit., II, pp. 825-826.

[3] Ibid., pp. 1082-1087.

[4] Ibid., pp. 1065-1070.

[5] Urquhart, et. al., op. cit., II, pp. 1065-1070.

[6] Robison, "The Jewish Population of Essex County," p. 4.

[7] Poyntz Tyler, ed., Immigration and the United States, The Reference Shelf, Vol. 28, No. 1, (New York: The H. W. Wilson Company, 1956), p. 80; Henry P. Fairchild, ed., Immigrant Backgrounds, (New York: J. Wiley and Sons, Inc., 1927);

Protestant Churches in Newark's Inner City

After ascertaining the geography of the inner city of Newark the second major step was to determine the relationship, since 1900, of all Protestant churches of the three selected denominations to this area. The overall results of this inquiry were shown graphically in Figure 7. Four categories of relationships emerged from this exploration, viz., existing churches, dissolved churches, relocated churches, and merged churches.

Existing Churches

Several procedures were pursued in the formulation of the configuration of churches shown in Figure 7. First a chronological directory of the existing churches was prepared showing the location of each church by the nearest street intersection. These data were extracted from the Minutes of the Synod of New Jersey and the Minutes of the General Assembly of The Presbyterian Church; the Minutes of the Annual Convention of the Diocese of Newark for the Protestant Episcopal Church; and from the Annual Report of the New Jersey Baptist Convention for Baptist churches. The results were then shown in Table 4.[1] In cases of incomplete addresses, the precise location of

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Frederick A. Shippey, "Methodism in Hudson County: 1900-1949," (F. A. Shippey, n. p., copyright 1950), (Mimeographed), p. 5; Frank S. Loescher, *The Protestant Church and the Negro*, (New York: Association Press, 1948), p. 64; Helen F. Eckerson, "United States and Canada Magnets for Immigration," *The Annals of the American Academy of Political Science*, Vol. 316, March, 1958, pp. 35-36; and Arnold M. Rose, J. Atelsek, and Lawrence R. McDonald, "Neighborhood Reaction to Isolated Negro Residents: An Alternative to Invasion and Succession," *American Sociological Review*, Vol. 18, No. 5, October, 1953, p. 500.

[1] See Table 4, Appendix A.

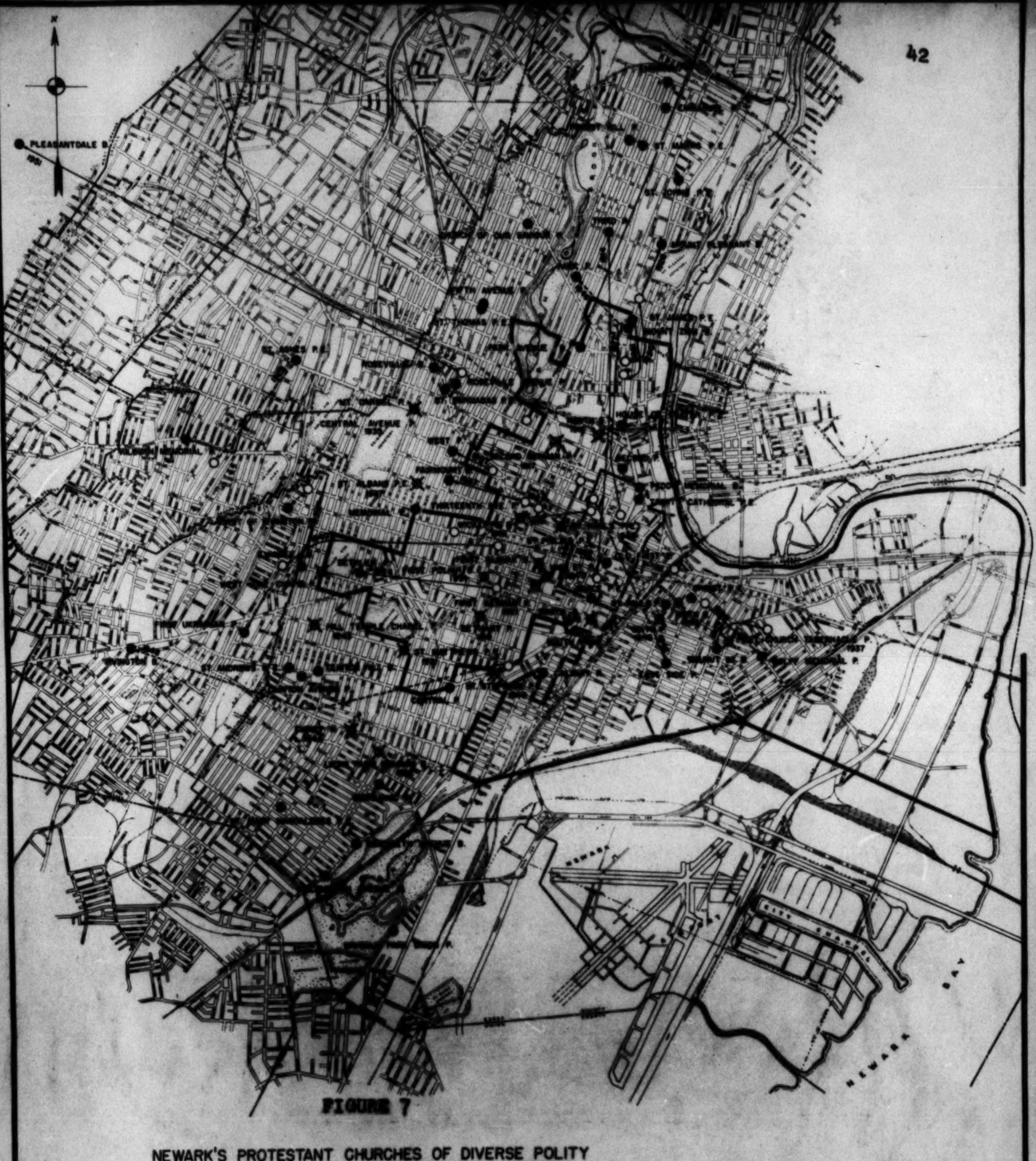
N
PLEASANTDALE B.
1951
ST. CHARLES
ST. MARKS P.E.
ST. JOHNS P.E.
CHURCH OF OUR SAVIOUR P.
THIRD P.
MOUNT PLEASANT B.
FIFTH AVENUE P.
ST. JAMES P.E.
ST. THOMAS P.E.
PARK AVENUE
ST. AGNES P.E.
ROSEVILLE
ST. BARNABAS P.E.
CENTRAL AVENUE
1935
WEST P.
FAIRMOUNT
ST. ALBANS P.E.
THIRTEENTH AVE.
MEMORIAL
CATHEDRAL P.E.
FIRST UKRAINIAN
IRVINGTON B.
ST. ANDREWS
CLINTON HILL P.
CENTRAL P.
NEWARK BAY
—— CENTRAL BUSINESS DISTRICT
—— INNER CITY BOUNDARY
P.E. PROTESTANT EPISCOPAL CHURCH
P. THE PRESBYTERIAN CHURCH OF THE UNITED STATES OF AMERICA, INC.
B. NEW JERSEY BAPTIST CHURCH, MEMBER, AMERICAN BAPTIST CONVENTION
○—● MERGER
○—● RELOCATION
● EXISTING CHURCHES
☒ CLOSED OR "DISSOLVED"
☒ CLOSED: EDIFICE TRANSFERRED
THE CITY
OF
NEWARK. NEW JERSEY

FIGURE 7

NEWARK'S PROTESTANT CHURCHES OF DIVERSE POLITY
THREE SELECTED DENOMINATIONS: 1900 - 1958

TABLE 5

PROTESTANT CHURCHES OF THE SELECTED DENOMINATIONS IN NEWARK'S INNER CITY, 1958

Denomination: Presbyterian, U. S. A., 1666

Name of Church	Date of Organization	Location
Second	1810	15 James Street at Washington Street
Thirteenth Avenue[a]	1835	13th Avenue at Boston Street
Central	1837	Clinton, Belmont and Madison Avenues
Wolff Memorial	1863	Wilson Avenue and Ann Street
East Side	1891	242 Jefferson Street, near Oliver Street
Bethlen	1918	580 South 12th Street, near 18th Avenue
St. Paul's	1929	117 Union Street at Lafayette Street
Denomination: Protestant Episcopal, 1744		
St. Philips'[a]	1848	High and Market streets
Christ	1849	81 Congress Street, midway, between Lafayette and Ferry streets
House of Prayer	1851	407 Broad Street at State Street
St. James'	1888	231 Broadway at Third Avenue

TABLE 5--Continued

	Denomination: Baptist of the New Jersey Baptist Convention, 1769	
Walnut Street	1875	376 Walnut Street, near Pulaski Street
Mount Zion[a]	1878	208 Broadway at Kearney Street
Park Avenue	1888	138 Mt. Prospect Avenue at Park Avenue

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[a] These were identified as Negro congregations. Thus the number of congregations of Caucasian background was reduced by one church for each denomination.

Afterwards the churches were spot-located on an official open-street map of Newark. The churches which were located in the inner city became evident. They were arranged in historical sequence by denominations and in chronological order by churches, as shown in Table 5. It became evident from this analysis that there were 14 churches of the three selected denominations which were located in Newark's inner city as shown in Table 5. They were distributed as follows: Presbyterian, 7; Episcopal, 4; and Baptist, 3.

Dissolved Churches

In order to determine the number of churches, missions, chapels, and centers which were dissolved between 1900 and 1958, the Minutes and Annual Reports of the respective denominations were examined. These records disclosed all organized groups in these categories which were in existence between 1900 and 1958. In some instances it was necessary to explore the records prior to 1900 in order to establish the date of organization of some churches. These data were then assembled in Table 6,[1] showing the date of organization, the date closed, and the location of each church which had been dissolved since 1900. All of the churches and many of the missions, chapels, and centers which were "closed," "dissolved" or "declared extinct"[2] since 1900 were shown in Figure 7. Robinson's Atlas of Newark was valuable in ascertaining the location of many closed churches as shown in Table 6.

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[1] See Table 6, Appendix A.

[2] These terms were used by the respective denominations to describe the legal discontinuance of a given church. Loc. cit.

Since 1900, the following Presbyterian churches in Newark's inner city were dissolved as shown in Figure 7, viz., Wickliffe, 1910; Bethany, 1919; Second German, 1917; First German, 1921; High Street and Sixth, 1945. A total of five churches was dissolved. The following chapels and centers were dissolved: East Side Friendly Center No. 5 (Italian), 1921; East Side Friendly Center No. 4, 1922; First Church, Tabernacle, 1937. Hence there were two centers and one chapel dissolved in the inner city for Presbyterians. Christ Church, located beyond the inner city was dissolved in 1946 as shown in Figure 7. The following chapels located beyond the inner city, were also dissolved: The House of Hope, 1903; Second West Side Park, 1921; Westside Chapel, 1922; and Hill Temple Chapel, 1943. That is to say, there were four chapels and one church which dissolved beyond the inner city boundary since 1900.

Since 1900, the following Episcopal churches were declared extinct within the inner city as shown in Figure 7: St. Matthew's (German), 1921; St. Paul's, 1945; and St. Stephen's, 1948. Three out of seven Episcopal churches in the inner city were declared extinct by 1958.

For the Baptists of the New Jersey Baptist Convention, since 1900, the following churches in the inner city were closed as shown in Figure 7: North, 1916; First Polish, 1931; South, 1946; and First Slovak, 1951. Four out of nine Baptist churches closed in Newark's inner city between 1900 and 1958.

Relocated Churches

The facts concerning relocated churches were secured from Joseph F. Folsom's article "Church History,"[1] the Minutes, Annual Reports, Anniversary, and Centennial programs of the churches under purview. The previous locations of all churches and dates were shown for the City as a whole in Table 7.[2] The churches that relocated beyond Newark's inner city were noted and shown in Figure 7. The phenomenon of relocation was a method of moving to another site in the wake of changing opportunities in the neighborhood of a Protestant church. The churches that relocated beyond the inner city were listed in Table 8. There were four Presbyterian churches that relocated beyond the inner city of Newark and two Baptist churches as shown in Table 8. There were no Episcopal churches that relocated beyond the inner city.

Merged Churches

The same sources were also used to ascertain churches that had formed a merger. The existing churches involved in a merger were likewise shown in Figure 7. A merger occurred when two or more churches united in order to form one organized church. Frederick A. Shippey described a merger as "a strategy of retreat in the wake of altered opportunities."[3]

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[1] Urquhart, *et*. *al*., *op*. *cit*. II, pp. 949-1016.

[2] See Table 7, Appendix A.

[3] Shippey, "Newark Methodism: 1900-1951,",p. 17.

TABLE 8

RELOCATED CHURCHES BEYOND NEWARK'S INNER CITY FOR THE THREE SELECTED DENOMINATIONS, 1958

Name of Church	Date(s) of Relocation	Present Location
Presbyterian, U. S. A.		
Park	1872 1946	192 Highland Avenue, near Bloomfield Avenue
West	1907	52 Littleton Avenue at South 11th Avenue
Third	1914	395 Ridge Street, near Abington Avenue
First Ukrainian	1940 1950	36 Harrison Place, between Clinton and Springfield Avenues, Irvington, N. J.
Protestant Episcopal		
None		
Baptist: New Jersey Baptist Convention		
Mount Pleasant	1889 1928	27 Lincoln Avenue, near Arlington Street
Fairmount	1867 1905	141 Fairmount Avenue, near 12th Avenue

For the Presbyterian Church, three out of four instances of mergers involved at least one church which was located in the inner city area.[1] These churches were as follows: South Park and Tenth Chapel, 1859; Park Chapel and Park, 1946; and, First and Olivet (Italian), 1952. The Park Church was also a relocated church. Furthermore, when this church merged with its mission chapel, the mother church relocated the second time to the site of Park Chapel where the combined organization assumed the name of the mother church.

There were no mergers of Episcopal churches within the inner city. The only instance of a merger was that of St. George's Mission in the Vailsburg section with St. Agnes' in East Orange in 1928.

In 1948 the Clinton Avenue Baptist Church of the New Jersey Baptist Convention merged with the Irvington Baptist Church and assumed the name of the latter. The Clinton Avenue Baptist relocated from Newark's inner city to Nesbit Terrace and Nye Avenue, Irvington, New Jersey.

Summarizing, then, there were three Presbyterian churches and one Baptist church which disappeared from the inner city by merging with another church. For the Episcopal Church there was not a merger of a church located in the inner city.

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[1] The complete list of mergers for the selected denominations was shown in Table 9, Appendix A.

Institutional Adjustment Summarized

The significance of the preceding analysis of the relationship of the selected denominations to the inner city of Newark was augmented by combining the institutional fortunes and misfortunes since 1900. This was shown in Table 10.

Between 1900 and 1958 there were 22 Presbyterian churches in Newark's inner city as shown in Table 10. In 1958 only 7 or approximately 26 per cent of the total number remained. Of the churches that disappeared, six dissolved; one, Olivet (Italian) merged; and four relocated beyond the inner city. There were also two Friendly Centers and one Chapel which were dissolved; and one Chapel, viz., Tenth, which was merged. Thus by 1958 all of the centers and chapels had disappeared by merger or dissolution.

For the Protestant Episcopal Church, since 1900, three out of seven churches or approximately 43 per cent were declared extinct as shown in Table 10.

During the same period, there were 10 Baptist churches in the inner city. In 1958 only three of these remained. Four or approximately 40 per cent were closed. Two were relocated and one merged with the Irvington Baptist Church beyond Newark's inner city.

From this analysis of the relationship of the churches to the inner city area, the following conclusions were drawn: The great decline in the number of churches of the three denominations seemed to indicate the reciprocal

TABLE 10

SUMMARY OF INSTITUTIONAL ADJUSTMENT FOR THE THREE SELECTED DENOMINATIONS IN NEWARK'S INNER CITY, 1900-1958

Presbyterian, U. S. A.	
Existing Churches[a]	7
"Dissolved" Churches	6
"Dissolved" Chapels and Centers	3
Mergers[b]	2
Relocated Churches	4
Total	22
Protestant Episcopal	
Existing Churches	4
Churches "declared extinct"	3
Relocated Churches	0
Merged churches	0
Total	7
Baptist of the New Jersey Baptist Convention	
Existing Churches	3
Closed Churches	4
Relocated Churches	2
Merged Church	1
Total	10

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[a] This figure included the merger in the inner city or South Park Church which was extant at time of writing.

[b] This figure represented only Tenth Chapel which merged with South Park in the inner city and Olivet (Italian) which merged with First in the downtown district.

relationship between the churches and the character of the opportunities for service in the inner city. Second, these findings were supported by previous research which showed that the inner city was a "hazardous environment" for Protestant church work. Third, the continuing need for a strategy of Protestant church work in the inner city was self-evident.

Selection of Churches for Case History Study

After the geography of all of the churches in the inner city from 1900 to 1958 was established, the next major step was the selection of the six churches for case history study. This phase of the study involved further preliminary exploration. Conferences with denominational executives formed a vital part of this process of securing an appraisal of the churches and their work. Thereafter, recommendations were evaluated in terms of the criteria which were previously ascertained. First, the selection included only churches of Caucasian background. Second, they were churches which were founded prior to 1900. Thereby, the possibility for a significant comparison was greatly enlarged. Third, the churches selected illustrated two types of social interaction, viz., those that relocated beyond the inner city boundary and those that remained within the inner city.

Preliminary exploration. With the preliminary findings on hand concerning the geographic distribution of the churches in the inner city and the illustrations of churches that relocated beyond the inner city, the original plan of study was altered significantly. First, in lieu of focus upon the churches that remained in the inner city, the churches that relocated beyond the area were also viewed as important in the process of social interaction. The Presbyterian and Baptist denominations, as shown in Figure 7, illustrated this latter phenomenon. Two churches from each of these denominations were selected in this category, as well as, two churches that remained within the inner city. Since no Protestant Episcopal churches relocated beyond the inner city, two historic parishes that remained were chosen as illustrations of social interaction within the inner city.

Conferences with denominational executives. The next major step in this investigation was the conference with denominational executives. Because of their close association with the work of all of the churches of the respective denominations, their judgment concerning the work of the churches was held in high esteem. Through these conferences the following objectives were sought: (1) to review with each executive the findings shown in Figure 7 with respect to their accuracy; (2) to secure additional sources of information in order to fill gaps in the assembled data; (3) to secure recommendations of the most effective churches of the respective denominations in the inner city and the most effective churches which had relocated beyond the inner city; and (4) to secure the moral support of executives and their commendation of the study to pastors and congregations that were involved.

Conferences with denominational executives were arranged with these objectives in view and Figure 7 in hand. On January 16, 1958, a conference was held with Mrs. J. W. McCrossen, Director of Finance, the New Jersey Baptist Convention, at East Orange. This conference was later supplemented by a conference with The Reverend Ralph C. Drisko, Director of Evangelism, Church Extension and Urban Work. On January 21, the investigator conferred with The Reverend William O. Leslie, Jr., Canon Missioner for Missions in the Diocese of Newark and Archdeacon of The Protestant Episcopal Church, in Newark. Finally, on January 25 a conference was held with The Reverend Milton Eastwick, Director of Evangelism and Church Extension, Presbytery of Newark, at North Arlington.

From these conferences with denominational executives, the investigator secured valuable resource materials which were used in completing data shown in Figure 7. Second, an appreciative interest was shown in the research project by each executive.[1]

For the Presbyterians, the church named as the most effective one that remained in the inner city was St. Paul Church in the Ironbound. It was described as "the best in the Ironbound." The minister was of Portuguese background and had served his people about eight years. He had been most effective in organizing small groups to teach the people leadership ability. The Third Presbyterian Church was pointed out as the most effective church that relocated beyond the inner city. It was described as "a community neighborhood serving church."

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[1] Canon Leslie made immediate contact by telephone with the Rector of The House of Prayer and the Priest-in-Charge of Christ Church. He also extended the courtesy of the use of back issues of the Journals of the Diocese of Newark. Mrs. McCrossen and Mr. Drisko did special research on Baptist churches and missions. The data was submitted to the writer by letter. Mr. Eastwick desired use of findings in a pastor's conference.

For the Baptists, the Mount Zion Baptist Church was named as the most effective church that remained in the inner city. This, however, was a Negro congregation, with membership in the New Jersey Baptist Convention. The church was located in a polyglot neighborhood. Its leadership was described as "dynamic and aggressive." Plans had been approved by the Convention for the beginning of an interracial ministry at the church on February 1, 1958. The Mount Pleasant Baptist Church was pointed out as the most effective church that relocated beyond the inner city. It was described as a church which served "a rather homogeneous neighborhood with a good leader and program."

Since no Protestant Episcopal churches relocated beyond the inner city, the Canon Missioner submitted the names of the two most effective churches that remained in the inner city. Christ Episcopal Church was named first. As a subsidized parish, it was described as "meeting the challenge of the inner city" with an "integrated program." The House of Prayer was named as a "self-supporting parish." Although the Rector was new in 1958, the parish had a history of an outreach to the Columbus Homes and weekday activities for youth in its neighborhood.

Selected Churches and Focus of Study

The above recommendations of the denominational executives were evaluated in the light of criteria set up in this study for the selection of churches. The following churches founded prior to 1900 and of Caucasian background were retained as recommended, viz., Third Presbyterian, 1824; Christ Episcopal, 1949; The House of Prayer, Episcopal, 1851; and Mount Pleasant Baptist, 1867. Two changes were made in order to maintain the original design of the study by way of having camparable churches in historic dimension and of Cacausian background.

First, since St. Paul Presbyterian Church was founded in 1929, the historic dimension was inadequate for a comparison of social interaction in relationship to the other churches. Second Presbyterian Church founded in 1810 was substituted. Furthermore, this choice balanced the dispersal of the churches for case history study in the inner city. So there were two churches east of the central downtown business district and two churches northwest of it. These facts were shown in Figure 8. As an inner city church, Second Presbyterian Church was characterized by the denominational executive as a "widely dispersed parish." The church drew its constitutents from 26 different communities. Very little service was believed to be rendered to the inner city. It was reported that the church was endowed heavily. Moreover, it was built around a great personality, Dr. Lester H. Clee, who was pastor for many years.

Second, attention was called to the fact that Mount Zion Baptist Church was a Negro congregation. In order to keep the design of study of social interaction as expressed by historic Caucasian Protestant churches, the Walnut Street Baptist Church, founded in 1875, was substituted. Mrs. McCrossen described it as "nonco-operative" although it was listed in the Annual Report. It was a small congregation of German background. Presumably, it was co-operating with the German Evangelical Baptist Convention which was believed to be more evangelical than the N. J. Baptist Convention.

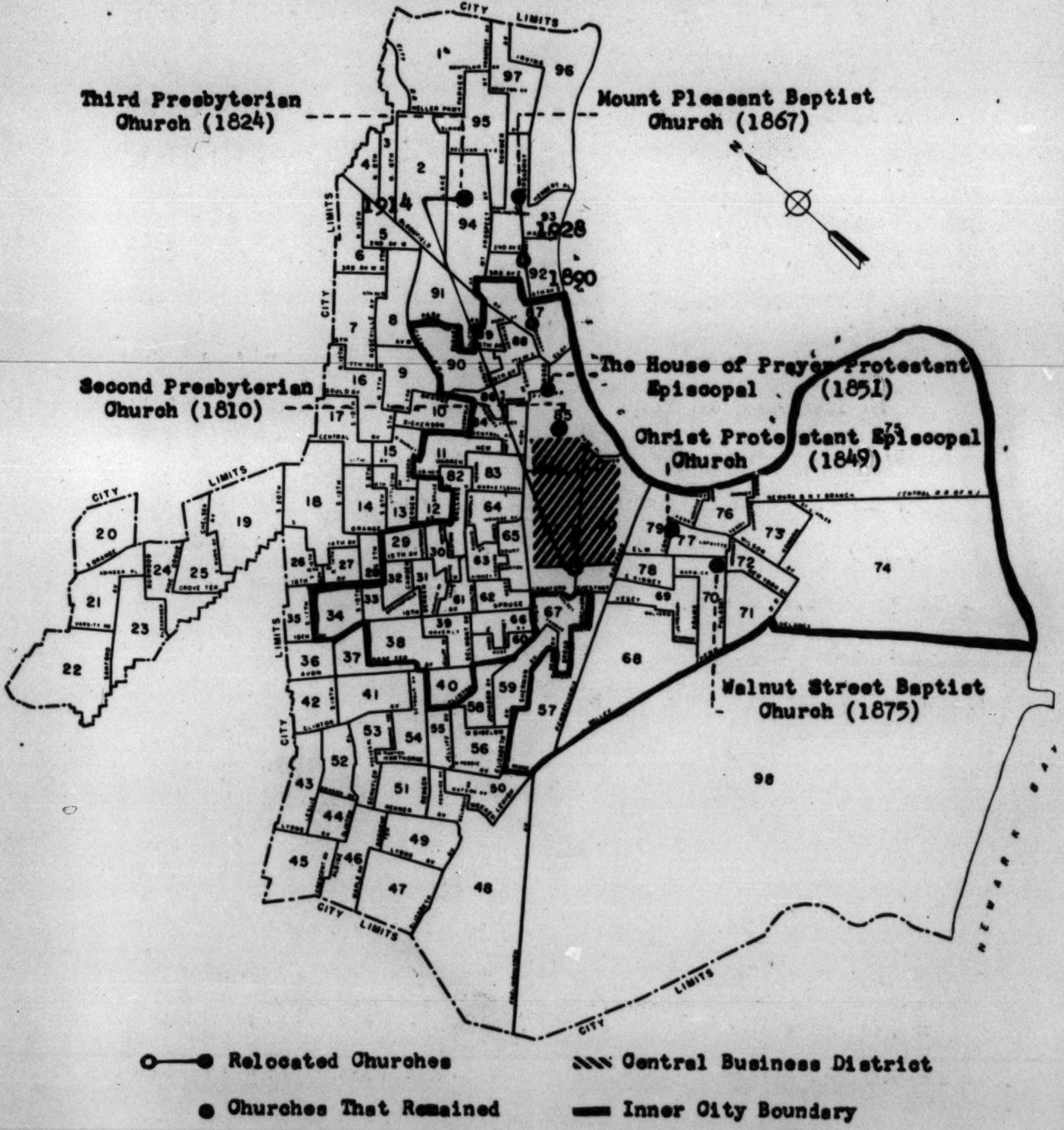
With these two adjustments made in the selction of churches for case history study, the focus of this inquiry devolved upon two phenomena of social interaction, viz., illustrations of Protestant churches that relocated beyond the inner city and those that remained therein. The basic inquiry for each illustration of social interaction dealt with the guiding principles or major considerations which impelled the respective churches to relocate or to remain in Newark's inner city.

Studying the Six Selected Churches

A combination of three methods was used in the case history study of each church, viz., historical records, a statistical lifeline, and the interview of selected informants.

FIGURE 8

THE SIX SELECTED CHURCHES FOR CASE HISTORY STUDY FROM THE THREE DENOMINATIONS AS ILLUSTRATIONS OF SOCIAL INTERACTION IN NEWARK'S INNER CITY, 1900-1958


Third Presbyterian Church (1824)
Mount Pleasant Baptist Church (1867)
1914
1928
1890
The House of Prayer Protestant Episcopal (1851)
Second Presbyterian Church (1810)
Christ Protestant Episcopal Church (1849)
Walnut Street Baptist Church (1875)
CITY LIMITS
NEWARK BAY
Relocated Churches
Churches That Remained
Central Business District
Inner City Boundary

Base Map - Courtesy of U. S. Bureau of Census

The historical records were secured from Newark Public Library, Rose Memorial Library of Drew University, pastors, and informants. These records included histories, anniversary programs, historical sketches, church bulletins, annual and other periodic reports, special reports, newspaper articles, minutes, parish papers, and church periodicals. These sources are noted in Chapters VI-VIII in which the interaction of each church with its social environment is described and interpreted.

The statistical lifeline on membership was based upon minutes and annual reports of the respective denominations. It was organized on a five-year period for 1900-1955. In some instances, the data was supplemented by statistics by the pastor in order to confirm further a trend. The data was presented in tabular form for each church. For the two Episcopal churches it was also necessary to present financial trends. Through the use of the statistical lifeline, the concomitant consequences of radical social changes in the neighborhood of a church and changes in the church became evident.

The interview of selected informants was of special importance. Its implementation evoked detailed planning and careful execution. This was evident by characteristics of informants, interview techniques, and assessment of materials and writing.

Characteristics of Informants

The significance of the thirty-four informants in the inquiry was indicated by the following characteristics:

criteria of selection, distribution by churches, sex and age, occupations, place of residence, years of membership in the churches, positions in the churches, and relationship to the churches during the crises.

Criteria of selection. The following criteria were used in the selection of all informants: (1) They were named by the respective pastors of the six selected churches. (2) They were named as responsible, alert, long standing members who had lived through many changing experiences of their respective churches, since 1900. (3) They were members, who in the judgment of their pastors, were able to give an accurate account and interpretation of changes which had occurred in the community and in the church.

Distribution by churches. Thirty-four selected members of the six churches, illustrating social interaction in Newark, were interviewed. By churches and number, they were distributed as follows:

Church	Number
Second Presbyterian	9
Third Presbyterian	6
Christ Protestant Episcopal	4
The House of Prayer (P. E.)	6
Mount Pleasant Baptist	5
Walnut Street Baptist	4
TOTAL	34

Sex and age. Of the 34 selected informants, 18 were male and 16 female. Of the 18 males, five wives participated in the interviews with their husbands. One mother participated in the interview with her daughter. The general range in age of all informants was approximately from 32 to 89 years. The median age was 61.

Occupations. The occupations of informants, active and retired, were shown in Table 11. Of the 34 informants, 11 or 30 per cent were or had been engaged in business. Five or 15 per cent each were or had been engaged, respectively, in one of the following occupations, viz., professional, industrial, clerical, and housewifery. Three or about 10 per cent were or had been unskilled laborers.

Place of residence. Eighteen, or about 53 per cent of the informants, lived in suburbs of Newark. All of these had once lived in Newark. The distance from their residences ranged from an estimated 4 to 17 miles. These suburban informants travelled a median distance of five and three-fourths miles to their respective churches. The remaining 16 informants lived in Newark. Twelve of these resided in peripheral neighborhoods of the city; whereas, only four lived within the inner city.

Years of membership in the churches. The number of years that informants were members in their respective churches ranged from 6 to 70 years. The median number of years of membership was 45 1/2 years.

Positions in the churches. Twenty-four, or approximately 70 per cent of all informants, had been or were officers in their respective churches. Of these, 19 or about 56 per cent were officers during the time of the study. Five others, or approximately 15 per cent, were formerly Sunday School

TABLE 11

OCCUPATIONS OF INFORMANTS BY TYPE, NUMBER, AND PER CENT IN 1958

Type of Occupation	Total	Per cent
Business		
Active 9		
Retired 2	11	30
Professional		
Active 3		
Retired 2	5	15
Industrial		
Active 4		
Retired 1	5	15
Clerical		
Active 5		
Retired 0	5	15
Housewifery		
Active 3		
Retired 2	5	15
Unskilled Laborers		
Active 2		
Retired 1	3	10
Total	34	100

teachers. Three were workers in the missionary societies. One was formerly a choir member and one, a substantial member without office or position of leadership.

Relationship to churches during the crises. Twenty-five, or approximately 71 per cent of the informants, were participating members in their respective churches during the decision-making periods. The remaining 9 had learned about the crises through other members.

Interview Techniques

Because of the need to probe deeply into the phenomena of the interaction between the selected churches and their social environment, the "focused interview" technique commended itself to this inquiry. An adaptation of its basic characteristics was relevant and applicable to the nature of this investigation.[1]

The *interview guide* was prepared and a pre-test of its effectiveness was made in a neighboring town. As a result of this pre-test, certain modifications were made in the *interview guide* and in the patterns of conducting the interviews.

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[1] The "focused interview" technique was especially valuable in this inquiry for the following reasons: (1) The majority of the interviewees were involved in a particular historic situation which evoked a decision in the churches; (2) the interviews were focused upon the major happenings in the church and community and the reaction of respective churches thereto; (3) this technique made it possible to use an *interview guide*; (4) the writer had assembled historical data illustrating the radical social changes which occurred in Newark's inner city, prior to the interviews. See Young, Schmid, and Rice, *op. cit.*, pp. 248-249.

The names of qualified informants, from the selected churches, were secured during a conference with each pastor. Since the pastors were not able to supply ten qualified informants, the number given was deemed satisfactory in view of their calibre and the nature of this inquiry. The interviews proceeded under this twofold assumption.

In preparation for the first interviews, initial contacts were made with informants by telephone. However, when it became apparent that the interviews would be enhanced for informants by a preceding letter, this was done. The letter indicated that a telephone call would follow at a specified time in order to complete the appointment. With a view to obtaining maximum results, the interviews were arranged conveniently for all informants.

Prior to filling the appointments, the basic questions of the _interview guide_ were mastered by the interviewers.[1] This was deemed an aid in establishing rapport and in creating an atmosphere of deliberate response from each informant.

A single interview technique was adopted.[2] An allowance of 1 1/2 hours was made for each interview. In several cases two hours were required. In two instances the interviewees were so resourceful that a second interview was arranged.

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[1] The investigator conducted 32 of the 34 interviews himself during the months of February and March, 1958. The other two were conducted by a student assistant in Drew Theological Seminary.

[2] Young, Schmid, and Rice, _op_. _cit_., pp. 247-249.

The written record of each interview was made immediately afterwards. It was assumed that taking notes during the interview would hinder the free flow of expression and information.[1]

Since the information was received in the strictest confidence, the names of all informants were withheld. No direct reference was made to informants in reporting the findings. In some instances direct quotations were given without footnotes. This procedure was followed in order to maintain the confidence of these who shared their insights on the problem under purview.

Assessment of Materials and Writing

After the interviews were completed, the next step was to assess the records on each church. They were grouped according to churches and were studied with the historical background of each church in view. Each record of an interview was annotated in terms of significant happenings in the church and the community. The records were then arranged according to their resourcefulness. That is, they were put in descending order on the basis of content which was relevant to the problem of the church and social interaction.

Wherever possible, the information received was compared with historical documents, records, and reports. In some instances, it was necessary to make corrections when discrepancies were found. These cases were minor in that they divulged simply the human difficulty of remembering precisely all details of a significant happening.

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[1] On a few occasions, the provisions made by informants indicated that note-taking was deemed important. This was done quickly in order to maintain rapport.

The churches were grouped according to the phenomenon of social interaction illustrated. The two churches of diverse polity that relocated beyond Newark's inner city are presented in Chapter VI. The two churches of diverse polity that remained in the inner city are presented in Chapter VII, and the two Episcopal churches that remained in the inner city are presented in Chapter VIII.

Testing the Hypotheses

The methods, procedures, and materials that were used in this inquiry were adopted as means of testing the validity of the three tentative hypotheses which were deduced from the survey of related literature. The final step in processing this piece of research was the adoption of a comparative method of testing the validity of findings. By this method the findings on the interaction between the six selected Protestant churches and their social environment in Newark's inner city were compared with those of Protestant churches in other metropolitan American cities, as expressed in the hypotheses. Thereby, the similarity and dissimilarity of the process of social interaction between Protestant churches with their environment was brought into sharp focus for the six selected churches in this investigation. These findings are pointed out in Chapters VI-VIII. In Chapter IX, a general summary, generalizations, implications, and problems for further study are presented.

CHAPTER III

THE CHURCH AND SOCIAL INTERACTION IN RELATED LITERATURE

The purpose of this survey of related studies on the problem of social interaction and the church is fivefold: (1) to bring into focus significant Protestant investigations with reference to the inner city in communities comparable in size to Newark; (2) to discover methods, procedures, major findings, generalizations, hypotheses, principles, and theoretical background; (3) to evaluate related marginal studies; (4) to examine important Roman Catholic and Jewish studies; and (5) to demonstrate the need for further research.

Two categories of studies emerged from the survey of the related literature, viz., analytical studies of social interaction in Protestant churches and case studies of social interaction. The case studies included Protestant, Roman Catholic, and Jewish studies.

Analytical Studies: Protestant

Numerous analytical Protestant studies dealt with the interaction between the churches and their social environment. Out of these certain generalizations were derived in planning a strategy for Protestant church work in the city. We must turn out attention to these studies.

Interaction and social service. The doctoral dissertation of Aaron I. Abell, Harvard University, 1943, was a generalized study of the religious and social effects of urban development on American Protestantism from 1865 to 1900. The importance of Abell's study to the present investigation rested in two major facts, i. e., (1) the period covered dealt with the beginning of the most rapid industrialization and urbanization in the United States and (2) it illustrated the historic response of Protestant churches to this dual process. Thereby, it gave background for evaluation of the contemporary situation. The inventigation described the genesis and evolution of two related trends, viz., (1) the expectation of the wage earning masses that religion would ultimately establish a more equitable economic and industrial order; and (2) the demand of cities on religion to furnish vast amounts of immediate aid by way of spiritual and social service. Six libraries in five cultural centers in the East furnished the resources for the study. The latter included newspapers, periodicals, and reports of religious societies and institutions.

The study was designed to show the response of Protestantism to the rapid growth of industrialization and urbanism in America. Although slow in responding, the reciprocal response to the dynamics of urban society was through a program of social service. The urban missionary effort embraced five closely related types of philanthropy: (1) humanitarian endeavor of various congregations, e. g., the institutional church; (2) support of city missions through extra-parochial associations, denominational and undenominational; (3) organizations for handling special groups, such as, the Y. M. and Y. W. C. A.'s; (4) organized efforts to combat peculiar forms of evil, e. g., intemperance; and (5) successful plans for the training of city missionaries.

Interaction and conditioning factors. After thirteen years of research on organized religion and its processes, H. Paul Douglass and Edmund deS Brunner assessed the results of the findings of the Institute for Social and Religious Research.[1] Forty-eight research projects yielded 78 volumes. Eight projects were social studies on the background of religious problems. All of these sources were drawn upon for a fresh assessment of a growing body of hypotheses and generalizations concerning the church as a social institution. The central phenomena and the principle of balance were found in the concept of the modal church--rural and urban.

For the local church, determinative factors were: (1) the concrete social situation which immediately involved the church; (2) the divisive or integrative tendencies of the church; and (3) the intellectual and religious climate of the age.

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[1] Douglass and Brunner, *op. cit.*, pp. v-vii. See also Chapter IV, "Community Roots and Adaptations"; and Part III, "Conditioning Factors", pp. 237-238; 248-249; 251-256; 275, 286; 299-303.

By 1932 the correspondence between the fortunes of the urban church and its social environment was corroborated.[1] A study of nearly 2,000 churches of 47 denominations located in typical sectors of 16 cities with a population of over 100,000 each was made. The conclusion drawn was "clear and categorical." Church failure was found where as an institution it was subjected to the "downward pull of the common environment." A favorable environment meant "success" to most churches.[2] The churches that succeeded in the midst of adverse environment exhibited "exceptional leadership, unusual resources, extraordinary group solidarity," and "flexibility" in adaptability to a changing environment.[3]

Understanding the concrete social situation involved three factors, viz., the physical structure of the city; dispersal and character of the population; and competition of each element of urban activity for space, e. g., the encroachment of business and industries which crowd out residences. Most urban churches with localized constituencies were consequences of these processes as the city expanded.

Churches in transitional areas of rapid change were faced with five alternatives: (1) to die; (2) to survive as churches for stranded minorities; (3) to move; (4) to adapt to new population; or (5) to remain and draw affiliable adherents from a distance.

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[1] *Ibid.*, pp. 251-256. *Cf.*, Sanderson, *The Strategy of City Church Planning*, Chapter I, "Like City, Like Church," pp. 3-28.

[2] Douglass and Brunner, *op. cit.*, p. 252.

[3] Douglass and Brunner, *op. cit.*, p. 254.

The study of 1,044 Protestant city churches revealed that three out of every four had moved at least one time. One-fourth of them in the typical city died. The stranded ones lived on at a dying rate. The few churches that remained and tried adaptation reflected traits of internal organization, social welfare efforts, and ability to bring leadership and supporting adherents from outside the neighborhood.

The city was characterized by a new inner principle of association which was not based upon the local neighborhood but the selective choice under urban circumstances. Over half of all church adherents travelled more than a mile to church. Multitudes lived in ghettoes and were bound by habitat and ignorance. Even the scattered parish had some members bound by ties of blood and race.

The study revealed a dominant integrative tendency among the churches, as manifested by a mass Protestant interchurch machinery. The urban environment had created an unusual willingness of certain elements in the population to affiliate interchangeably with different denominations. However, the metropolitan center was found to be the most difficult for the community concept of religion.

Changes in the religious climate included three adjustments, viz., (1) modification of conventional ethics to include secular fields and a concession on family and sex ethics with respect to divorce; (2) institutional evidences of change as expressed in additional functions and broadened programs of local churches and denominations; and (3) changes in the inner apprehension and appreciation of religious values.

Social interaction and the rural prototype. A study of types of churches in cities of 100,000 population and over was the objective of the Institute on Social and Religious Research in 1922. Five denominations cooperated, viz., Baptist, Congregational, Methodist Episcopal, Methodist Episcopal South, and Presbyterian. The project was directed by H. Paul Douglass and involved 1,044 city churches. They were classified on the basis of 357 cross-sectional schedules, listing 33 organizations and activities, as compared with the total number of schedules.[1]

The major hypothesis of the study was that the urban church originated as an evolved rural church.[2] By this five things were meant, namely, (1) some city churches were village churches and had not outgrown their character; (2) others were in villages surrounding the city which had been annexed; (3) some were organized to meet the needs of rural migrants to the city; (4) others reflected the rural ideals of their denominations with a predominant rural constituency; and (5) as a conservative institution, the church may be assumed to have brought over much of the past into ecclesiastical life.

Of the 1,044 churches, the following dispersal and typology was derived: 360 were slightly adapted, e. g., a product of a struggle between traditional and novel forces;

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[1] Douglass, 1000 City Churches, pp. v-ix, 323.

[2] Ibid., pp. 42-43.

253 were unadapted, i. e., were the holdover of a rural type; 110 were socially adapted, e. g., included phases of services to the city and its original constituency in order to meet acute social need; 125 were widely variant, e. g., marked by "extreme novelty or extreme conservatism of programs;" 196 were internally adapted, i. e., "committed to urban attitudes and adaptation but limiting their organized expressions within" their "own institutional sphere and ... constituency."[1]

Douglass' concept of the rural prototype was a major influence upon his interpretation of the churches in this study. As a transplanted rural church to the urban environment, the adaptation appeared to be a one-way process. The church modified itself to a changed environment. We have interpreted social interaction as a reciprocal process involving both entities in a dynamic relationship with each having influence upon the other.

Douglass seemed to be aware of oversimplification. He concluded that his hypothesis did not explain every phase or phenomenon of the city church. He warned against overworking it. The response of the church to the city was manifested on the whole by a greater complexity of organization and a wide range of service.

Interaction and the ecological approach. In 1928, Arthur E. Holt, University of Chicago, brought to focus the ecological approach to the church as a social institution. This view was based upon the hypothesis that "the growth and extension of human communities was bound to register on the church." Next to birthrate, the migration of people in quest of food and sustenance was of utmost importance to the church.[1]

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[1] *Ibid.*, pp. 91, 75.

The shift of populations in Chicago was followed by shifts in the composition and character of religious institutions. The fortunes and misfortunes of local churches were intimately related thereto. The ecological concept was reflected in church methods. Ethical crises arose because of changes in the way adherents earned their living, e. g., the slavery question. Finally, the ceremonies and sacraments of the church reflected the major crises of life, viz., marriage, birth, death, sowing and reaping, migration, isolation, war, and getting a living, especially, when the hazard was from human sources rather than nature.

Interaction and environmental pressures. Drawing from the research of others and his own observations, in 1938 Arthur L. Swift, Jr., Union Theological Seminary, emphasized the loss of prestige and power of the church through the growth of industrialism and urbanization in America. According to his view, the relatively small, homogeneous community where interests and hazards of life are "quite fully shared" has always been the best soil for religion. Contrariwise, the very structure of urban society made for disintegration of these cohesive bonds.[2]

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[1] Holt, op. cit., pp. 72-79.

[2] Swift, op. cit., pp. 52-60.

Three major types of environmental pressure were operative in modifying churches in the urban setting: (1) population movements which involved change in the number and kind of people in a given locality with resulting change in social and religious life; (2) changes resulting from the development of new and often competing institutions; and (3) in consequence of the preceding two, the loss of unity and cohesion in the neighborhood and the family. All city churches were affected by these last two "in inverse proportion to the staunchness of their creedal tradition and denominational organization and to the size of their endowments."[1]

Accepting Douglass' thesis that city churches originated as variants from the rural type, while making change in neighborhood basic to classification of churches, Swift gave the following typology of churches:

> The old family church, the old family church with endowment, the downtown platform church, the foreign language and bilingual church, the suburban church, the newer family church; the institutional church, and the farthest removed from the rural type, the church settlement.[2]

The kinds of changes in population which were likely to occur in cities included the following: foreign groups, Jews and Negroes who may move into a white Protestant area. Other changes were: the encroachment of business, including commercialized recreation; rooming house development; high class apartments; rooming houses and middle class apartments; federal or state housing projects which involved slum clearance and excellent apartment houses at low cost.

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[1] Ibid., pp. 81-83.

[2] Ibid., p. 83. By permission of The Macmillan Company.

Swift warned that population movements were only surface manifestations of the deeper forces which directed and agitated the stream of social change. The latter challenged and coerced churches into the more obvious and superficial adjustments by which we sought to classify them. At heart, urban churches were virtually unaltered in emphasizing worship, preaching, Sunday school, women's work, and young people's work just as their rural prototype.[1] When impelled by these surface changes, the church may dissolve, federate, relocate, become a downtown platform church, a foreign language church, an institutional church or a settlement.[2]

"Major reactions of city churches"[3]. In 1928, Samuel C. Kincheloe, University of Chicago, categorized the major reactions of city churches in terms of the efforts of the churches to survive. In Metropolitan Chicago, they moved, federated, or died. Other types were the rescue mission, church missions, institutional churches, Christian centers, neighborhood houses, and primitive Christian churches.

Factors which impelled the reactions of struggling churches were as follows: the nature of the incoming groups, the nature of the church itself, and personality factors. In the "great inner city area", the fate of the churches often varied with the movements of racial and cultural groups, the invasion of business, manufacture or the shifting from single homes to apartments. The mortality rate of churches was greatest in this area.

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[1] *Ibid*., p. 84.

[2] *Ibid*., pp. 87-95.

[3] Kincheloe, "Major Reactions of City Churches", *op*. *cit*., pp. 868-874.

"The behavior sequence of a dying church".[1] In 1929, Kincheloe used the interview technique with participant observers to describe the behavior sequence of a dying church in Chicago. Social deterioration in the community had already set in. Protestantism had reached its peak period in 1895 in the neighborhood of the Mone Roe Park Church. The sequence was as follows:

The church having begun as a mission, was affected by movements of population and deaths that depleted its leadership. Adherents were sought among incoming German immigrants, Bohemians, and Jews. Various programs and week-day activities were tried. The church sought and received mission aid. Nevertheless decline in church life continued and was attributed to various sources. Members quarrelled among themselves. They began glorification of the past, e. g., the sacredness of the church building and past fellowship. The church accepted volunteer workers from outside the church who dominated the situation and changed the character of the church. Services became extremely informal and lacking in ritual.

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[1] Kincheloe, "The Behavior Sequence of a Dying Church", op. cit., pp. 329-345.

Finally, the old church building was sold and the building turned into a bottle works. The congregation moved to a rented hall. Children of different religious background were induced to attend evening services by means of rewards and entertainment. Play and recreation were emphasized. At last the church was dissolved and a community center program was initiated and financed by the home missionary society.

Social interaction and the local church. Kincheloe's assessment of the interaction between the local church and its social environment was stated further in 1935.[1] According to his view, the continuity of the local church was dependent upon its use of all major means of institutions, viz., historic location, blood kinship, membership in a significant group, continuity of leadership, and the momentum of community life. Denominational competition was also viewed as one of the most determinative factors in the nature of the local church.

Unavoidably, church groups were "imbedded in and modified by the general culture" of their social environment. In the adaptive process, churches were modified in two ways, viz., in idea and in structure. The form of the modification varied in terms of content of messages, manner of delivery, organization of the institution, subsidiary organizations, and activities designed to give form and organization to their purpose.

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[1] Bower, op. cit., (Kincheloe), pp. 19-52.

Albeit, in the same community, differences in churches were related to variations in cultural groupings. A process of religious succession resulted when the character of the population changed. The churches of the disinherited emerged with a great sense of mission and urgency; while the established denominations tended to become formal, sophisticated, and secular in their approach.

Viewed from the vantage of the city structure, the reciprocal action of church and environment became more pronounced. By using the concentric zone theory and the sector concept the interacting process was constructed on city structure in its relationship to churches. City structure and churches was thus characterized: the population sector with linguistic, cultural, religious, and occupational traits; cultural and population islands; downtown; and inner city. The most radical adaptation of churches were found in the inner city. There, they moved or died; federated or became institutional churches, or neighborhood houses. Some turned to a more strictly religious point view; others became community churches "by right of survival;" or, maintained their earlier character by endowment. These adaptations resulted from changes in land use, the formation of transient dwellings, invasion of people of different cultural and economic status, or diverse religious and national backgrounds.

City and church in transition. In 1938, Murray H. Leiffer, Garrett Biblical Institute, brought to focus the social interaction between the church and its environment in the neglected medium sized cities of America, i. e., with a population range of 50,000 to 150,000.[1] There were 140 cities in this category. Of these 86 were located in the great indistrial zone of America, that is, east of the Mississippi River and north of the Mason-Dixon line.

The investigation grew out of a series of summer seminars, 1934-1937, for pastors serving churches in cities of this size. Problems of the local church were discussed. Fourteen denominations were represented. The comparisons made with larger and smaller cities laid the foundation for the thesis of the study. The inquiry was supplemented by a questionnaire which was sent to ministers serving nine major Protestant denominations in 33 cities. Out of 712 forms, 313 were returned. The data from these formed the basis for a part of the investigation.

The underlying assumption was that human needs gave rise to all social institutions. Even the church owed its existence to the community and depended upon it for support.

Protestant churches were faced with two major problems in the medium sized city, namely, denominational competition and the growth of industry and the character of the population attracted by it. Native Americans were usually followed by a first or second generation of European immigrants with Catholic background. Then a Protestant city might be transformed quickly to predominantly Roman Catholic community.

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[1] Leiffer, op. cit., p. xi., "Neglected ...cities", referred to the medium sized city as object of scientific study.

The outward movement of the native population weakened the Protestant churches. They eventually moved to the suburbs, or sold their property and dissolved. Once set in motion this pattern of interaction was completed when the city reached the half-million mark. At this point, a few specialized religious organizations, revivalistic sects, the institutional church, the rescue mission, the Salvation Army, and workingmen's churches appeared.

At the sametime, in the high class residential districts, the "eminent preacher" and the professional quartet or choir came on the scene. The city itself, after reaching the fifty thousand mark, ceased to be unified and became a number of distinct communities. The metamorphosis suggested a prototype of the behavior sequence of the church and social interaction in the metropolitan city.

Other factors affecting the transition of the church included the following: the number of members; their distribution by age and sex, their social and financial status, their leadership abilities, the personality and skill of the ministers, organizational effectiveness, and the adequacy of the building itself.

"Like environment, like church". In 1931, Wilbur C. Hallenbeck and Ross W. Sanderson completed a field project for the Institute of Social and Religious Research. Its objective was as follows:

> To ascertain and evaluate those outstanding determinative factors involved in the problem of city church planning which may be advantageously and

> directly utilized and the deliberate control which has actually been introduced.[1]

A cross section of 16 typical American cities,[2] with a population of 100,000 and over, was chosen from 93 cities. Using a sampling sector method and the concentric zone theory, sixteen sectors were divided into a total of 317 homogeneous survey districts. Forty-seven denominations were included. Chief among these were the Methodist, Protestant Episcopal, Presbyterian, Lutheran, Baptist, Congregational, and Disciples. The churches were studied by location from the center of each city to the suburb. Eight factors of social change were used, namely, trends in population, affiliable white Protestants, economic status,residences, unstable elements in the population, dependency, juvenile delinquency, and health conditions. Indices of church progress were trends in church membership, Sunday school enrollment, and total expenditures.

By comparison of the progress of 1,970 churches, the evidence was substantial that a correspondence existed between urban social change and the success or failure of urban white Protestant churches. For instance, 67 per cent of the churches in the best territory ranked A and B on increase in membership; whereas, 18 per cent ranked D or E on decrease in membership.

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[1] Sanderson, The Strategy of City Church Planning, p. v. By permission of Harper and Brothers.

[2] Ibid., p. 30. Cities chosen were: New York, Chicago, Detroit, Philadelphia, and Los Angeles, with population of one million or more; Cleveland, St. Louis, and Pittsburgh, with 500,000 to 1,000,000; Washington, Minneapolis, Cincinnati, Indianapolis, Rochester, with 250,000 to 500,000; and Springfield, Mass., Albany, N. Y., and Wichita, Kansas, with 100,000 to 250,000.

Contrariwise, in the worst territory, 59.5 per cent of the churches ranked D or E on membership decrease and only 21 per cent ranked A or B on membership increase. Comparable trends were shown for Sunday school enrollment and total expenditures for the best and worst territories.[1] The generalization, "like environment, like church," was derived from this comparison. The rule established was, "in general, as goes the neighborhood, so goes the church."[2] Such was the trend for the average or "modal" church which automatically reflected the socio-economic fortunes and misfortunes of its environment.

Interaction and self-determination. The focal question of Sanderson's investigation then became: "Why are some churches able to lift themselves above their surroundings while others fail to respond to a good environment"? Churches in this group were called, "variant or non-modal churches," that is, they were either above or below the average or the modal churches. Generally, the sub-modal churches do not live up to their opportunity. On the other hand, the super-modal churches have either a city-wide environment or parish, or a sense of obligation to the underpriviledged in their immediate neighborhood. In order to answer the above crucial question, fourteen common elements of success or failure were studied concerning "the variant churches". They were presented in parallel columns in the following manner:

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[1] Ibid., pp. 86-87. [2] Ibid., p. 20.

	COMMON ELEMENTS	VARIANT CHURCHES[1]	
		Sub-modal	Super-modal
1.	Size and strength	Small and decreasing	Increasing in both
2.	Lay leadership	Often lacking	Exceptional
3.	Paid professional leadership	Inadequate	Strong
4.	Staff Service	Employed 1.37	Employed 2.24
5.	Experience in ministry	Much the same	Much the same
6.	Minister's tenure	Often short	More than ten years
7.	Income	Weak	Frequently strong
8.	Expenditures	Small increase	Great increase
9.	Church competition	Frequent	None for 1 in 4
10.	Program	Meager	Varied and strong
11.	Equipment	Adequate	Adequate
12.	Location	Disadvantegeous	Advantageous
13.	Adaptability	Lacking	Very adaptable
14.	Group solidarity (Christian fellowship)	"Trinity of gloom": squabbles, scandals, and schisms	Internal felicity Generous givers Exceptional unanimity and loyalty Exceptional institutional morale and cohesiveness

By this comparison, the investigation demonstrated clearly that there were other factors besides the social environment that were determinative in the success or failure of Protestant churches in the city. Three chief requirements were suggested for urban Protestantism as a common strategy, namely, "knowledge of social trends, knowledge of church progress, and the will to use such knowledge for the benefit of the community."[1]

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[1] *Ibid.*, pp. 133-180.

Case Studies in Social Interaction

The case studies in America of social interaction and the church consisted of studies by major religious faiths, viz., Protestant, Roman Catholic, and Jewish. Of special interest was one which treated social interaction between Protestant and Catholic in an industrial community.

Protestant Studies

The Protestant studies illustrated diverse approaches to the problem of social interaction and the church. This was evident by the membership test in Philadelphia,[2] the St. Louis Survey, comity in Pittsburgh, Presbyterian subsidy in Chicago an institutional church in Boston, selective adaptation in Brooklyn Heights, the retreat of Methodism in Philadelphia and Newark, and eight case studies of program adaptation in five different cities.

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[1] Ibid., p. 193.

[2] The membership test was based upon the generalization that "the success of a church may be determined by its ability to attract, hold, and thus influence more or less continuously the people for whom it ought to be responsible." See Young, op. cit., pp. 35-36.

In this study Young used the term "downtown" with reference to the same area of the city which was designated as "the zone in transition" or "the inner city" in this dissertation.

The membership test in Philadelphia. For his doctoral dissertation at the University of Pennsylvania in 1912, Clarence A. Young used the membership test as an index of the relative success of the church in the inner city of Philadelphia from 1880-1911.

Important social changes and their social consequences were as follows: the tendency toward isolation of the slum areas; the predominance of a heterogeneous population; the development of modern industrialism with its social consequences in terms of capital-labor conflict, class interests and movements; the economic emancipation of women and deterioration of family life; and the view of the church as a class institution. Other changes were as follows: the growth of trade-unionism and Socialism as competitors of the church; the organization of numerous social service institutions outside the church; and the increase of scientific discovery and its effects upon the attitude of the intelligensia toward religion.

Common traits of the inner city were as follows: (1) predominated by business and factories, (2) housed many poor native Americans in lodging houses and cheap rented rooms, and (3) noted as the area of settlement of immigrants in "foreign quarters."

The Protestant churches were more deeply affected by social changes. Five types of responses appeared, viz., extinction, relocation in a more favorable environment, existing at a dying rate, continuing by endowment, and continuing by changed method or a strong personality.

By comparison with the response of the Roman Catholic Church and the Protestant churches to social changes, Young made significant observations. The stability of the Roman Catholic Church stood in dire contrast to the Protestant Church. Not a single Catholic church became extinct; whereas, 14 out of 111 Protestant churches did; 44 others relocated; three merged; and four became subsidized charges. The majority of the Protestant churches which remained were weak in members and financial resources. Whereas, Catholic churches had a smaller constituency, services were well attended and generously supported. The state of repairs of Protestant church buildings also presented a marked contrast to Catholics.

Five major causes of the decadence of Protestant churches in the inner city were found, viz., the change in the character of the population, an adverse social environment, class consciousness and antagonism toward the church, competing substitutes for the church, and exclusiveness and conservatism on the part of the church.

Young concluded that the membership test of efficiency of a religious institution was inadequate because the ultimate value of the church depended "almost wholly upon that subtle and intangible thing called influence." The efficient church was one whose influence was promotive of moral action and social progress.[1]

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[1] *Ibid*., pp. 111-112.

Social interaction in St. Louis. Under the auspices of the Committee on Social and Religious Surveys[1] and the St. Louis Church Federation, H. Paul Douglass completed the St. Louis Church Survey in 1921.[2] A National Advisory Committee of experts on urban problems defined objectives. A local committee of social and religious forces supplemented the task.

The survey was a city-wide historical religio-social investigation for the period, 1870-1920. Besides implied data, statistical data were supplemented by a household religious canvass which covered 195,409 persons or 37.9 per cent of the population 13 years of age and over. The city was divided into 23 survey districts; of which, 18 were studied socially[3] and religiously.[4]

The conclusion drawn was that social and religious traits tended to coincide in the worst and best districts, but not in all districts. An intensive study of 10 of the 18 districts disclosed eight factors of religious success in relationship to social conditions, viz., a native American population (white), population of foreign or mixed parentage with aggressive prestige churches, strong religious tradition in foreign population, relative homogeneity, social affinity of churches, prestige of churches, and social adaptation. Where the opposite prevailed there was religious failure.

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[1] Later it was called the Institute of Social and Religious Research. See Douglass, *St. Louis Church Survey*, p. 272.

[2] *Ibid.*, p. 271. The survey was begun in 1920 by the Federation, Comity Commission.

[3] *Ibid.*, p. 81. Eleven social criteria were as follows: ratio of foreign-born; ratio of Negro; congestion of population; population trends; degrees of industrialization; degree of home ownership; infant mortality; juvenile delinquency, illiteracy; poverty; and tuberculosis mortality.

[4] *Ibid.*, p. 84. Nine criteria of religious excellence were as follows: a large number of adherents to some religion, many Protestants, a normal ratio between different classes of adherents, a high ratio of attending adherents compared with preferring ones, large Sunday schools, Sunday schools with a proper portion of children and adolescents, many young people in church and Sunday school, and few young people out of both church and Sunday school.

Four basic types of urban environment affected churches, namely, the residential, the industrial--mixed with poor residences in which the former predominated, the major urban centers ~~fro~~ business and pleasure, and the rural peripheral environment.[1] The typical church showed an affinity for the first type; whereas, the community serving church was attracted to the second. Churches were founded to match the various elements in the population as the city grew. The older churches were unable to satisfy the newcomers or to reach their social strata. Hence the social levels of the constituencies served were reflected in the churches.

The variant typology of churches represented a departure from composite forms by a combination of traits of the whole group in four ways, viz., different environments, different social levels, distinctive methods in the adaptive process, and specialized attitudes. A construct of fifteen types of churches was formed. Five were based directly upon environments, e. e., the undifferentiated territory, minor urban center, suburban centers; the popular center; and the rural church in the city. Six were based upon social levels, viz., the middle-class family, the upper middle class, the "leading" church, the foreign language, the slum family mission, and the rescue mission. Three were based upon adaptive methods, i. e., the community serving church, the neighborhood center, and the gospel hall. Two were based upon specialized attitudes, namely, the historic downtown church and the nationality church. Of these churches, three-fifths were small middle-class family churches; one-fifth was of the Holiness Mission type; and the rest consisted of other variations.

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[1] *Ibid*., p. 106.

Finally, the survey called attention to a very hazardous environment for Protestant churches. In Metropolitan St. Louis there were 376 white and 122 Negro churches in 1920. Between 1899 and 1919, fifty-seven churches of the nine major denominations died; forty-three in the city and 14 in the suburbs; that is, a ratio of 25 per cent for the city and 26 per cent for the suburbs. Besides, 38 per cent of the churches were losing members at the time of the study. Other factors which created institutional risk were as follows: shifting numbers and character of the populations, poor location of churches, burdensome overhead; declining Sunday schools, and inadequate holding of constituencies.

Comity in Pittsburgh. For his doctoral dissertation at the University of Pittsburgh, 1942, Philip M. Smith made a historical sociological study of the problem of Protestant comity in Metropolitan Pittsburgh, 1916-1941. Using the social case history method, he developed cross section examination of seven diverse cases which illustrated the complexity of the problem. His findings were "supplemented by interviews, observations, correspondence, surveys, and analysis of pertinent data."[1]

Social factors considered determinative in effecting comity techniques were as follows: industrialization and urbanization, non-Protestant immigrants since 1890, Negro migration from the South, population succession and deterioration of older neighborhoods, exodus of Protestants of superior status to suburbs, economic insecurity and social instability, the declining birth rate, secularization of functions formerly considered ecclesiastical, indifference of the masses to creedal authoritarianism in religion, and a changing conception of the mission of the church.

Three cases featured the type of church adjustment that was made in the inner city, viz., (1) the Eighth Presbyterian Church (1816-1924) was dissolved as a downtown church caught in a zone of transition; (2) the Rankin Christian Center (Baptist), in a socially disadvantaged industrial borough, had as its purpose, "the regeneration of every life and all of life;" and (3) the Goodwill Industries in the Strip, an area of deterioration, were founded by the Methodists with the same objective as Morgan Memorial Institutional Church in Boston.

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[1] Smith, op. cit., p. 6.

Presbyterian subsidy in Chicago. For his doctoral dissertation at the University of Chicago, 1942, Henry H. Presler approached the problem of the church and social interaction from the stance of the effects of subsidy on Presbyterian churches in Metropolitan Chicago, 1871-1942. Using the every case method, supplemented by ecclesiastical records, interviews, statistical, historical, and ecological data, Presler was also a participant observer. His frame of reference was "the religio-cultural clash". This was buttressed by the concept of the "behavior sequence of a church."[1]

The study involved 182 institutions, of which, 145 were subsidized. Confronted with ecological and cultural changes, only 33 out of the 145 did not make significant moves.[2] Only 10 were able to live within the city limits. Even the 36 non-subsidized churches were weakened or destroyed by unfavorable environments. Of these three dissolved for internal reasons; four dissolved because of land-use and cultural changes; one continued in its old location with a two million dollar endowment and a distant congregation; one moved; nine merged with other churches (of which only two were in the original neighborhood).

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[1] Presler, op. cit., pp. 50-52.

[2] "A significant move was one over a distance greater than a small Sunday school child could traverse alone, or into a new constituency or neighborhood, or one that left behind certain ecological or cultural handicaps." See Presler, op. cit., p. 163.

Of 72 churches which were caught and opposed by land-use and cultural forces and to which subsidy for personnel was given, only 11 were brought to "consistent self-support". That is, 85 per cent were not brought to self-support. There were overlapping forces affecting these churches in different degrees in the face of which subsidy was important.[1]

In spite of an investment of approximately three million dollars by the Chicago Presbytery, "the rebellious cultural and ecological forces" prevented the expansion of Presbyterianism. At best, subsidy made possible symbiotic adjustments of churches to changed environments by its provision of the part-time minister, yoked fields, unions, moves, and or, by arranging for institutional adaptations.

Presler derived the following generalization, viz., certain land-use and cultural factors were essential in aiding subsidized churches to become self-supporting. Subsidy tended to induce the following: (1) "change in the quantitative and distributive aspects of the Presbytery and (2) certain modifications in its social organization."[2] He concluded that in Metropolitan Chicago, subsidy was not able to control the religious affiliations of people. "Money was a factor, but _not_ _the_ factor."[3]

Problems for further study were the effects of subsidy on individuals, unorganized institutions, communities, ingroup sentiments; the results of beautified sanctuaries; implications of the ecumenical movement; collection of subsidy; control groups; and the economic factor and religion.

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[1] _Ibid_., p. 112. [2] _Ibid_., p. 3. [3] _Ibid_., p. 278.

An institutional church in Boston. Charles W. Fisher used the religio-social case history method of investigation, for his doctoral dissertation at Boston University. He traced the development of Morgan Memorial, in the South End of Boston, as a social institution from 1868-1948. Besides his reliance upon institutional records, community studies, fugitive writings, and interviews with staff personnel, he was a participant observer.[1]

Morgan Memorial was historically rooted in the leadership and long tenure of two dedicated ministers, viz., Henry Morgan, the founder of Morgan Chapel, (1868-1884) and his fifth successor, Edgar J. Helms, the founder of Morgan Memorial, (1895-1942). Both were deeply imbued with a compassion for the poor of whom the institution was a living symbol.

The changing social environment was a major factor in its development. Significant changes were: the encroachment of business; the centralization of industry; the outmovement of the upper classes; the invasion of immigrant working classes and other ethnic groups; the conversion of former fashionable houses into lodging houses and tenements; and, the overcrowding of these quarters. Social ills which attended these changes were a high rate of crime and delinquency, a high incidence of communicable diseases, and a low economic level.

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[1] For approximately three years (34 months), Fisher was director of public relations for the entire institution and assistant minister of the Morgan Memorial Church of All Nations. See Fisher, *op. cit.*, p. 18.

The seventeen Protestant churches in the South End reacted to social changes in three ways, namely, dissolution, relocation in a more favorable environment, and program adaptation to serve their new neighborhood. By 1942, only two remained in the area, viz., The Church of the Good Shepherd, (Protestant Episcopal), and Morgan Memorial.

Morgan Memorial developed along two lines, i. e., as a bilingual, international, interracial, interdenominational church and as an institutional church with an elaborate social service program which included the Goodwill Industries of national and international consequence.

The impact of Morgan Memorial upon its social environment, in co-operation with other religious and social agencies and a new administration of city government, resulted in the removal of tenants who used property for immoral purposes and careful screening of new tenants.

Three problems for further study were stated, viz., the function of a private agency in relationship to public problems, the role of Protestant and other religious social work in developing a co-operative approach to social problems, and the need for a new comprehensive study of The South End, its churches, and social organizations.

Selective adaptation in Brooklyn Heights. A study of Protestant Church adaptation to a neighborhood in transition, Brooklyn Heights, Brooklyn, New York, was the research project of Robert Lee[1] for his Bachelor of Divinity degree thesis at Union Theological Seminary, 1954. Generalizing from the findings of survey experts, Lee formulated three hypotheses of patterns of adaptation by Protestant churches in transitional areas: First, "a continuum of adaptation ranging from methods of withdrawal to methods of serving the immediate neighborhood", was stated. Second, churches that served special interests were pointed out. Third, churches that adjusted by adaptation of methods of serving the new middle class and withdrawal from the Puerto Ricans were noted.

McKenzie's three stages of neighborhood transition were used as criteria in determining the point of development of Brooklyn Heights. The secondary stage, characterized by competition and displacement, had been reached. Social changes noted were: the influx of the new middle class of white collar workers; the outmovement of traditional upper class families; the demolition of brownstone houses "to make way for the circumferential highway, the Brooklyn Bridge, business establishments, and for government buildings;" the construction of apartment houses and multiple dwelling units; the influx of Puerto Ricans and their assimilation as sales clerks; and the increase in vandalism and crime.[2]

Aided by the semi-intensive case history approach, interviews and participation-observation, Lee verified Hypothesis III for six of the eight churches, viz., First Presbyterian, St. Ann's Episcopal, Plymouth Congregational, Grace Episcopal, Holy Trinity Episcopal, and the Church of the Saviour, (Unitarian). These adapted to the new middle class but withdrew from the Puerto Ricans. The Evangelical Church withdrew from both.[1] Only Spencer Memorial Presbyterian Church endeavored to adapt itself to both groups, and to Negroes. Notwithstanding, great internal conflict arose in this church because of the predominance of Negroes in the choir.[2] Holy Trinity Episcopal Church was an unusual case. Although indifferent to Puerto Rican immigrants, there were sixty Negro nonresident members who belonged to the professional and clerical class.[3] The other two churches, The Zion Lutheran Church, (German-speaking) and The Church of the Neighbor (Swedenborgian) made no adaptation because of special interests.[4]

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[1] Lee, op. cit., p. iii.

[2] Ibid., pp. 9-15, 47.

Lee concluded with a restatement of two hypotheses. In the first, emphasis was placed upon the variation in the mode of adaptation according to the type of immigrants. "A scale of adaptation ranging from withdrawal to serving the new community if the number of immigrant members are known...," /sic/ was derived. In the second, the need for another continuum of adaptation for special interest churches was pointed out. Other areas for further study included the relationship between population mobility, church membership, and stability;

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[1] Ibid., p. 38. "None of the members live in the Heights." See p. 39

[2] Ibid., p. 37. [3] Ibid., p. 33.

[4] The Evangelical Church may have been put with this group since it was a traditional German and English speaking church with all members nonresident.

case studies of churches when adopted methods of serving the new community; and special problems faced and their solutions.[1]

Retreat of Methodism in Philadelphia and Newark. In 1951, Frederick A. Shippey used a historical socio-economic approach to the study of the fortunes and misfortunes of Caucasian Methodism in Newark, New Jersey, 1900-1951.[2] Indices employed were *trends* in general population, Negro population, ethnic composition by census tracts, church and Church School membership, and the life history of churches as shown by a family tree. A second set of indices was used in analyzing *current characteristics*, i. e., areas zoned for business and industry; natural barriers in neighborhood structure, financial support of membership, a master parish map showing dispersion of membership, gainfully employed members, the predominance of women, and the presence for a long time of more than 100,000 European foreign born inhabitants of non-Protestant background.

Taken as a whole both sets of indices used in assessing Methodism disclosed a predominance of misfortune for the churches. The family tree 1800-1957 showed that a total of 41 churches, chapels and missions was organized. Only nine churches remained. Three of these represented a merger in various combinations of seven churches that appeared with new names. A merger was interpreted as, "a strategy of retreat in the wake of altered opportunities."[1] Five churches had closed shortly before the survey. Four others had relocated--of which one went to East Orange. Said Shippey: "The history of Newark Methodism is the long account of churches begun with enthusiasm and closed with regret."[2]

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[1] *Ibid*., pp. 49-50.

[2] Shippey, "Newark Methodism: 1900-1951".

The study concluded with the following guides to a strategy for Methodism, viz., the inevitability of urban change, the fluctation of Protestant fortunes, the hazards of a changing neighborhood, the necessity for city church adjustment, six fundamental principles of church placement, and overall denominational plan, periodic surveys, the sources of church growth, and the problem of morale.

In his assessment of Methodism in Philadelphia, Pennsylvania and vicinity, 1900-1955, Shippey used the historical socio-economic approach.[3] The survey area was divided into eight territories and involved 176 churches. Two sets of indices were employed: trends in general population, Negro and Puerto Rican population, church and Church School membership, city school enrollment, adjustment in number of churches, effective church size, and dates of local church organization. The second set was an analysis of current characterisitics, viz., gainfully employed Methodist compared with the city at large; membership and financial characteristics showing percentage of givers among the gainfully employed, male givers and average weekly giving; the percentage of male members; and parish geography.

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[1] *Ibid*., p. 17. [2] *Ibid*., p. 15.

[3] *Ibid*, p. 1.

Approximately three million people resided in the survey area. For each decade except 1930-1940 the general population increased in Philadelphia. Moreover, the suburbs experienced a continuous increase each decade, although decelerated from 1930 to 1940. The Negro population increase was phenomenal, that is, from 64,024 to 333,298 during the period 1900 to 1950, or a gain of 269,274 persons, i. e., 420.6 per cent. Likewise the Puerto Ricans showed an 80 per cent increase over 1950 or an estimated total of 7,300.[1]

On the other hand, the ratio of Caucasian Methodists per 1,000 white population showed a steady decline in Philadelphia from 28 in 1900 to 24 in 1950; likewise, in the suburbs from 55 in 1900 to 52 in 1950. By this measure, Methodism was found practically static in its impact on the people of the survey area.

Viewed from the index of the accession of membership, there were 78,616 in Greater Philadelphia in 1955. Of this number, 37,162 persons were affiliated with congregations located within the city, that is, a gain of 7.0 per cent since 1900; but a loss of 16.4 per cent or 7,270 members since 1930. Also since 1930 sixteen churches had closed and 53 were losing members.

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[1] Shippey, "Methodism in Philadelphia and Vicinity: 1900-1955", pp. 3-15.

Within the city the Church School "suffered severe losses," that is, 25,589 persons or 50.4 per cent. These shocking losses gave a negative trend to the total survey area.

Contrariwise, Methodism "fared better" in the suburbs with 41,454 members in 1955. Thus for the first time, the suburban churches showed a strength and vigor which quite outclassed the best in Philadelphia. Likewise, the Church School showed a significant gain, that is, 6,851 persons or the only growth recorded for the eight territories of the survey area.[1]

Nonetheless, for the entire survey there was a gain of 76.0 per cent or 33,938 persons 1900-1955; whereas, the Church School sustained a loss of 5,452 persons or 8.4 per cent; and a 20.5 per cent loss or 15,273 persons since 1930.

For the survey area three-fifths of the active members contributed systematically to the support of the local church. The poorest showing was in the suburbs where nearly 11,000 did not and 9,600 in the city, i. e., a total of about 21,000 Methodists. This was evidence of a failure to participate otherwise.[2] The members of 29 churches contributed on the average less than fifty cents per week for the support of the church and World Service. Forty-four churches (22 each from city and suburbs) contributed an average of 75 cents or more per week; and seven churches, one dollar or more per capita for church support. Five of these churches were in the suburbs.[3]

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[1] *Ibid.*, p. 30. [2] *Ibid.*, p. 43. [3] *Ibid.*, pp. 45-46.

Finally, since 1900, 33 Methodist congregations were closed. Of these 28 were in the downtown and inner city districts. Twelve adjustments were made by mergers. Delimiting the relocated churches to current congregations showed that 52 had relocated (30 in the city and 22 in the suburbs). Institutional mobility characterized the churches in every territory of the survey area.

The investigation concluded with several administrative concerns similar to those in the Newark study--but also with a concern for the ministry of Methodism to Puerto Ricans and Negroes.

Methodism in the inner city of Syracuse. In a study of Methodism in Syracuse, New York, Frederick A. Shippey brought to focus the problems of Methodism in the downtown and inner city areas. Said he: "The downtown and inner city is one of the most important and most difficult urban areas in which to achieve religious effectiveness."[1] In this area he found 75,000 people, although there had been a decline of 2.9 per cent from 1930-1950. Meanwhile the nonwhite population--most of whom were Negroes--increased 93.9 per cent. These had taken up residence in the inner city. A high percentage of the older people, widows, divorcees, manual workers, and unemployed was found in the area. The area was polyglot and economically depressed. The outmovement of Jews from the area was noted. In the area were found five indigenous

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[1] Shippey, "Methodism in Syracuse, 1900-1956," p. 22.

Methodist churches with "a total investment in buildings, land and equipment of $1,300,000." In such an area there was deep concern of the denomination "to find the elements of a more effective ministry."[1]

Diversity in inner city church work. In 1953, under the auspices of Department of the Urban Church of the National Council of the Churches of Christ, Ross W. Sanderson, "the dean of church researchers,"[2] initiated a case study of eight Protestant churches. The churches selected were as follows: Trinity Church, Boston; The Baptist Christian Center, Milwaukee; The Church of All Nations; Boston; Grace Episcopal Church, Jersey City; St. John's United Luthern Church, The Bronx, New York City; St. Barnabas", West Cincinnati; St. John's Church, Federated, East Boston; and East Harlem Parish, New York City.

The framework of the inquiry centered in objectives sought, area served, nature and structure of work carried on, achievements and unsolved problems. Great diversity in objectives, programs, and achievements was found. There were great central parishes with neighborhood ministries. There were specialized institutional ministries. Both of these categories of church work served through a Christian Center, a Community Center, or a Neighborhood House. Other parishes co-operated with welfare agencies. Some had become integrated parishes with a ministry to a polyglot neighborhood. Still others had formed a group ministry as a means of bringing a more inclusive Christian witness to the inner city. There were also churches that ministered to national and language groups.

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[1] *Loc. cit.*

[2] Sanderson, *The Church Serves the Changing City*, cover page.

The following interpretation of findings was derived from the study of church work in the changing city: (1) the work "must be organized in terms of neighborhood need;" (2) "inclusiveness is an unavoidable goal;" (3) "the Group Ministry .... meets an urgent vocational need;" (4) "connections with educational institutions, especially theological seminaries, are valuable...;" (5) "adequate support is imperative;" (6) "continuity and duration of effort are essential;" and (7) "religion should function co-operatively rather than competitively."[1]

Protestant and Catholic interaction. The writing of the doctoral dissertation of Kenneth W. Underwood extended over student and teaching years at Yale University Divinity School. According to Harold E. Luccock, the study was "the most detailed exploration ever done of Protestant and Catholic relations in an American city."[2] The study stressed the interaction between Protestants and Catholics in the industrial city of Holyoke, Massachusetts, i. e., "the Paper City."[1]

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[1] Ibid., pp. 242-247. By permission of Harper and Brothers.

[2] See Underwood, op. cit., back cover page.

The inquiry was prompted by a single incident in 1940. However, the history of the entire city, founded in 1849, was evoked. Yankee Protestants laid the plan and socio-economic structure of the diversified textile and paper mill town. Notwithstanding, within twenty-five years, the majority of the laborers were foreign-born.[2] Subsequently, the town became a dynamic illustration of an American community which became and has been predominantly Roman Catholic since 1870.[3]

The single incident which stimulated the inquiry was the reversal of the decision of the First Congregational Church to permit Margaret Sanger, well-renowned promoter of birth control through the use of contraceptives, to appear in a lecture at the Church. The reason for the rescinded action grew out of strong opposition of Roman Catholics to the lecture and a threat of a business boycott. After careful study of this incident, Underwood probed more deeply into the interaction between Protestants and Catholics in the Paper City.

His intensive study of the interaction between the two religious bodies embraced "the ordinary give-and-take of the common life of the community--people reacting to other people" as they made contact with each other "in business, in neighborhood relations, in the schools, and in the fraternal, recreational, labor, governmental, and political activities" of the city. The study provided "comparisons of Protestantism with Catholicism, and the churches with society."[1]

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[1] Ibid., p. xv. Was called "the Paper City" because it was alleged to "have led America in the manufacture of the highest quality writing, ledger, bond, and specialty papers."

[2] Ibid., p. 207. [2] Ibid., p. 42.

While recognizing the inadequacy of sources of ecclesiastical statistics, the author used three, viz., the *United States Census of Religious Bodies*, 1916-1936; membership data supplied by the diocese chancery on individual Roman Catholic churches; and Protestant denominational yearbooks. The interpretation of this data was supplemented by interviews with the pastors and priests.

"A qualitative study of the substance of religious literature" was pursued. The main data was secured chiefly through "lengthy interviews (formal and informal) with pastors and laymen, from questionnaires, copies of sermons, observation of religious services, and popular pamphlets, leaflets and periodicals recommended by pastors in the community to laymen through the churches."[2]

The socio-economic class structure of the city and the churches was derived by the use of Raymond Pearl's grouping of occupational classes, i. e., owners, managers, officials, and professional men; skilled and semi-skilled professional workers; laborers--unskilled and semi-skilled."[3] Second, the pastor and two qualified laymen from each church classified the membership of the respective churches wherever possible.

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[1] *Ibid*., p. xi. [2] *Ibid*., p. 383. [3] *Ibid*., p. 383.

The ratings were then checked with raters outside the churches. The rankings were made relative to the people in the entire community rather than a particular church.[1]

The following conclusions were drawn from the findings: First, the principal subject of a profound dialogue between Catholics and Protestants has been "the nature of Christian community--as expressed in the corporate life of the churches themselves and in the society or political economy."[2] Second, the chief problem of community was found to be, "how to achieve "creative mutuality"--how to discover and strengthen common interests and action while at the same time encouraging the development of the unique potentialities of each person and group in the community."[3]

Finally, there were "broad contrasts between the faiths." Said Underwood: "Americans _should_ have no illusions that the contributions of Roman Catholicism and Protestantism to American culture are the same. There are significant differences, as there are significant likenesses, in the movements." Likewise Underwood called attention to the fact that the movements were not monolithic. He concluded:

> Within Catholicism and Protestantism are groups with varying aspirations, and individuals who live with serious tensions between their own way of life (derived from exposure to a number of associations) and the faith group to which they belong.[4]

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[1] _Ibid_., p. 385. [2] _Ibid_., p. 366. [3] _Loc_. _cit_.

[4] _Ibid_., p. 371. By permission of the Beacon Press, Inc.

Roman Catholic Studies

Two empirical studies of Roman Catholic parishes were fruitful for this survey of related literature on social interaction and the church. They were St. John the Baptist, Pittsburgh and Southern Parish, New Orleans.

Assimilation and integration in Pittsburgh. Sister M. Martina Abbott made a parish territory case history study of St. John the Baptist Parish, Pittsburgh, Pennsylvania, for her Master's Thesis at the Catholic University of America in 1950. The parish was Irish Catholic, founded in 1879 in the Sixth Ward. It was composed of six census tracts that were co-extensive with the Ward. As a participant observer,[1] Abbott used the census form of W. T. Sivengros, Inc. She covered all residences in the Ward. Besides the general reading in the Church's social teaching, Catholic Action in Europe, Protestant studies in America, the classic in urban sociology, local research on the waves of immigration, and the growth of Pittsburgh as an industrial center was necessary.

The introduction of blast furnaces, the rapid expansion of industry and attending land-use changes in the 1880's crowded out the residences in "The Strip",[2] Census Tract 6A;

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[1] For fifteen years Sister Abbott had been parish visitor and social case worker in the parish. See Abbott, op. cit., p. 1.

[2] "The Strip" was a narrow belt of land extending from 11th St. to 34th St. It was hemmed in on the south by the steep bluffs above the Pennsylvania Railroad tracks and on the north by the Allegheny River. The section from 28th to 34th Streets, Sixth Ward, comprised Census Tract 6A. See Abbott, op. cit., p. 17.

whereas, those in "Skunk Hollow" were cut out completely. Moreover the area between Penn and Liberty Avenues was filled up and a wholesale movement of the population to the hillside was percipitated.

Furthermore, it was the character of the ethnic invasion which was responsible for the subsequent low percentages of St. John's parishioners. The new immigrants were Polish, German, and Italian for whom national juridical parishes were established. The introduction of Negroes into "the Strip" as strike-breakers made the problem more acute. There was a radical change from the Irish-German element of 1879 in "the Strip" to a new distribution of population as follows: native white, 36.8 per cent; foreign-born, 11.8 per cent; and Negro, 51.3 per cent.

Notwithstanding the persistence of the problem of three diverse Catholic parishes in the Sixth Ward, Abbott concluded that the continued assimilation of second and third generation foreign-born through intermarriage and the integration of the Negro people through participation in parish activities tended to increase the number of designated people" in St. John the Baptist Parish.

Sociological rootage of the parish, New Orleans. Joseph H. Fichter predicated his study of the dynamics of a city church on the assumption that an ideology as expressed in Communism or Roman Catholicism was essential to the re-integration of modern society. Disavowing the communistic materialism, he affirmed: "Roman Catholicism is the institution with the best possible prospect of reintegrating Western culture."[1] Then he said: "The direct and essential objective of Catholicism is the enternal salvation of all human beings. Without this end, the church is utterly without meaning."[2]

The supernatural means employed by the Church were "creed, code, cult, and communion."[3] These he insisted must be believed by all members of the Church and accepted by the social scientists as existing data. Thence the hypothesis was stated: "In so far as the "order of nature" is employed, Catholicism will succeed or fail in the integrative job of reconstructing and reintegrating modern society mainly on the basis of the strength or weakness of its individual parishes ..." It was the accepted supposition of his investigation, "that the sociological roots of Catholicism are in the parish."[4] Continuing, he affirmed: "The beliefs, the behavior, and the worship of the Catholic faith are exhibited here in the parish, or they simply are not exhibited at all."[5]

Fichter called attention to the following facts:

> The so-called "total" community studies in recent sociological research missed this point almost completely. They do not contribute any serious analysis to the purposive inner functions of Catholicism, Protestantism or Judaism on the basic level of the congregation itself.[6]

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[1] Fichter, op. cit., I, p. 4. [2] Ibid., p. 5.

[3] Loc. cit. [4] Ibid., pp. 7-8. [5] Ibid., p. 8.

[6] Loc. cit. Copyright 1951 by the University of Chicago. Permission granted.

A relatively long established parish was chosen in a southern city which Fichter assumed "has not been changing so rapidly as the larger cities" in other sections of the United States of America. Preliminary study was made of all parishes. A high degree of selectivity was used in the choice of the parish for special study. Generally, the "outward manifestations of secular success" were eliminated. The following criteria were used: "a parish in which the majority of its members are overtly behaving as Christians according to their orthodox inner beliefs and values." A well financed and up-to-date physical plant at the parochial center was not considered an essential mark of success, although it was a partial indication of the laity's virtue of generosity and the clergy's capacity for leadership. However, in so far as Catholic conduct can be measured in a scientific way, the following characteristics were used as positive norms: religious vocations coming from the parish, attendance at Mass, sacraments, and week day devotions, type and activities of parochial organizations, and functioning parish school, number of converts, presence or lack of juvenile delinquents, proportions of mixed marriages (also divorces and separations), and size of families. Likewise, the opinion of the diocesan priests was solicited widely "to discover which of the three parishes they thought the "best" and what reasons they had for choosing it."[1] Although an anonymous name,[2] St. Mary's was chosen after there was reasonable assurance among both clergy and laity that "its 'reputation' as a Catholic parish was good."[1]

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[1] __Ibid__., p. 10. [2] __Ibid__., p. vii.

The traditional concept of the Catholic parish was stated thus:

> The territory of every diocese is to be divided into district territorial units; and each unit is to have a specific church with a designated people, and a special rector is to be given charge over it as its proper pastor for the necessary care of souls.... Such units are parishes.[2]

With these four constitutent elements in the concept of the parish, Fichter noted that various complications arose among American urban populations such as the ethnic diversity of the Catholic lay parishioners. There was overlapping of territorial parishes. However, St. Mary's fulfilled "the canonical definition of a Catholic parish in all details." The parish was "well suited to inventigation from the point of view of the sociological definition. Although, "except for the inner core of solidristic people, the parishioners do not exhibit a strong and distinctively Catholic bond of unit."[3]

Adopting a functional approach to the study of St. Mary's Parish, Fichter said:

> The primary function of the parish is always and everywhere the same as of the Roman Catholic Church, the parent organization. It is functionally the ecclesiastical microcosm, the "Church in minature" ... In a true sense, also, the formal structure of the

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[1] *Ibid*., p. 10. [2] *Ibid*., p. 12. [3] *Ibid*., p. 13.

> parish is everywhere the same, since it is imposed by the traditions and legislation of the universal Church..."[1]

A distinction was made between the ideal structure of a parish and the real parish. Concerning the former Fichter wrote:

> It gives a formal definition of the parish as it ought to be rather than as it is. No adequate sociological understanding of a parochial system can be obtained until this formal and ideal definition is subjected to the test of real relations among Catholics on the level of actual living conditions."[2]

The conceptual scheme of the study entailed a measurement of each religious function of the parish against the "ideal" set forth in the teaching and legislation of the Catholic Church. A concept of various circles emerged from the investigations, namely, "the inner core of which represents the most "Catholic" parishioners and the outer circles "the marginal" Catholics. When all the religious functions were combined, it was found that the same persons and families occupy roughly the same position in relation to one another in all of them."[3]

After a complete survey on the actual religious practice of adherents of St. Mary's Parish, an opinion study was made of the most Catholic parishioners in "an attempt to discover the concordance between the official ideals of Catholic Church and the actual practices of its members."[4] Forty men and

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[1] *Ibid*., pp. 14-15. [2] *Loc*. *cit*., 15.

[3] *Ibid*., p. 16. [4] *Ibid*., p. 259.

28 women were classified from among the inner circle. They were interviewed by the priests on sixteen questions which assumed the highest Christian ideology, "unattainable for all but the most saintly person."[1]

At the beginning of the study Father Schmidt had said: "A hollow shell of Catholicism" would be found in St. Mary's Parish. Fichter concluded:

> Perhaps it would be more accurate to say that this parish has not been awakened to its full religious possibilities. When the standard of parochial accomplishment is set as high as it has been in this book, it is certain no parish anywhere reaches the ideal.[2]

Jewish Studies and Social Interaction

Three Jewish scholars contributed valuable insights on social interaction from the perspective of Judaism in American culture. They were as follows: the population studies by Sophia M. Robison, the Minneapolis study by Albert I. Gordon, and the Rochester study by Stuart E. Rosenberg.

Population. Sophia M. Robison noted the inaccuracy of the estimates of the number of Jews in the United States as reported by the *Census of Religious Bodies* and the *American Jewish Year Book.* In response to the need of the Conference on Jewish Relations, a demographic analysis on Jews in several cities was undertaken from 1936 to 1938.

The focus of community interest and the methodology varied in the cities. By gathering data on small communities in Minneapolis, a test of the "Yom Kippur" method was possible. The Passaic census accented youth because of its concern with Jewish education. The Buffalo study emphasized natural increase and fertility rates. The Pittsburgh study was undertaken on behalf of the local Federation of Jewish Philanthropies. The Connecticut cities, New London and Norwich, illustrated a comparison of Jews with foreign-born groups. The Detroit survey utilized the Census of Population and Unemployment. The Chicago study used death certificates and the crude rate. The San Francisco study was concerned with affiliation and use of synagogues, Sunday schools, and Hebrew schools.[1]

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[1] *Ibid*., p. 260.

[2] *Ibid*., p. 270. Copyright 1951 the University of Chicago. Citations from Fichter by permission of publisher.

Some general findings may be noted for each of the cities. There was a concentration of Jews in certain sections of every city. This concentration ranged from about 20 per cent who lived in the areas adjacent to the beach (one of the best residential sections in New London) to 95 per cent in Detroit who lived in two districts (Oakland and Dexter). Second, the gainfully employed were mostly in retail trade. The percentage range was from 43 per cent in Passaic to 60 per cent in Pittsburgh. Third, Jews were frequently found in the professions with a range of 8.5 per cent in Chicago to 12.3 per cent in Trenton and Passaic. In manufacturing the range was from 11.7 per cent in Trenton to 35.5 per cent in Chicago. In manufacturing and mechanical industries, public service, domestic service, skilled and unskilled occupations, the ratio of gainfully employed Jews was in no case near that of the total population.[1]

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[1] Robison, Jewish Population Studies, pp. v-vi.

In an investigation of the Jewish population of Newark, New Jersey, Robison found that there had been a shift of the Jewish population "chiefly from the central wards to the 9th, 13th, and 16th wards known respectively as Weequahic, Vailsburg, and Clinton Hill." "More desirable living quarters" was a major factor in the shift.[2] As the Jews moved out, Negroes occupied these older dwellings.[3]

Jews in Minneapolis, 1867-1958. In Minneapolis, Minnesota, from 1930 to 1946, Rabbi Albert I. Gordon of Adath Jeshurun Synagogue, as a participant-observer, collected data for a comprehensive study of "adaptations in the cultural patterns of Jews." Records of courts on marriages, deaths, name changes, divorces, and delinquency of Jews and other ethnic groups were examined for comparative purposes and also directories, local histories and biographies of early settlers. Four personal life histories of old timers were obtained through the interview technique as primary sources of observed changes. Other sources were: informal conversation (often overheard), formal speeches, interviews with Jewish leaders, newspapers, and Jewish papers.[4]

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[1] *Ibid*., pp. 183-184.

[2] Robison, "The Jewish Population of Essex County," p. 3.

[3] *Ibid*., p. 4.

[4] Gordon, *op*. *cit*., pp. vii-xiv.

Minneapolis was typically midwestern with a heterogeneous population of which 20,000 or 4 per cent were Jews. In 1936, 49 per cent had residence for 25 years or more. Although, rather widely dispersed in every section, 59 per cent lived on the Northside and 36 per cent on near Northside in the inner city, i. e., the area of first Jewish settlers.[1]

In 1947 Jews excelled all others in percentage employed as clerical, sales, and kindred workers, that is, 43.95 per cent; proprietors and managers, 6.06 per cent; operatives and kindred workers, 31.83 per cent. However, they did not own nor share in control of large department stores, industries, newspapers, and banks.[2]

In spite of their socio-economic status and civic mindedness, the city was dubbed, "the capital of anti-Semitism in the United States."[3] Social stratification was acute. The upper middle class "fashionable set" still have "wisely restricted" residential sections. Each neighborhood was either Christian or Jew. Minor ghettos were formed from the beginning of settlement.[4]

Explanation of anti-Semitism included the following: Minneapolis was named as headquarters of the Fundamentalist movement and Northwest Bible School. The presence of a large Lutheran population and a large Scandinavian population was a factor. It was alleged that many Scandinavians thought of the Jew as "the very incarnation of the devil."[1] Finally, the New Englanders who set the patterns for the community were indifferent. Notwithstanding, hopeful signs appeared in a local Fair Employment Practice Commission's ordinance, intercultural workshops, and editorial policies of newspapers.

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[1] Ibid., pp. 6-7. [2] Ibid., p. 9.

[3] Ibid., p. 44. [4] Ibid., p. 46.

Most important factors in the cultural and religious adaptations to America were as follows: economic necessity, the changed conception of God as personal to Force or Cause, the rise of Reform and Conservative movements in Judaism, the decline in Orthodox view of the Bible as the Word of God, and the rise of a selective principle in its use. Others included the following: attendance of children in non-Jewish public schools; the disinclination to be different in names, manner of dress and way of life; the decline in the use of Yiddish and Hebrew languages; the general secularization of life; the unfamiliarity of subsequent generations with the old customs; ridicule of old customs of piety by the earlier acculturated Jews; the influence of Christian festivals; and the awareness of anti-Semitism.

Specific modifications included laxity in observance of Sabbath, dietary laws, many of the Fast and Feast Days. Even on Yom Kippur, The Day of Atonement, a charitable contribution substituted for the traditional ritual of expiation of sins by the use of a goat, chicken or rooster. Others were:

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[1] Ibid., p. 55.

English names in lieu of Biblical names for the newborn; performance of the rite of circumcision by a Jewish physician instead of the mohelim; a confirmation service for boys and girls at age 13, in lieu of Bar Mitzvah and Bas Mitzvah, respectively, among many Reform Jews; one double-ring wedding ceremonies in every ten; embalming the dead; and funerals outside the home.

Marked changes in Orthodox and Conservative synagogues were noted: uniform skull caps for men; uniform prayerbooks; more English reading; women in the choir; ushers who made the service orderly and quiet; women in the same pews with men; a greater sense of participation in affairs of the community; neglect of public and private prayer, as well as, washing of hands and motzi before meals; synagogue, more the center of life and activity than a house of worship.[1] The Jewish Sunday School was a definite American development on the pattern of Protestant churches.[2]

Gordon concluded that there were fewer fundamentalist Jews than a generation ago. As a body Jews had no desire to lose their identity with their people or their religion. The crowds that filled the temples and synagogues on high holy days gave strong evidence of this. At the same time of the study, they were living in two cultures with constant modification of the outward, as well as, the inner expressions of Jewish life.

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[1] Ibid., p. 169. [2] Ibid., p. 184.

Jews in Rochester, N. Y., 1843-1925. Under the guidance of his friend, Dr. Salo W. Baron, Stuart E. Rosenberg completed, over a period of five years, the manuscript for his doctoral dissertation at Columbia University. The study was a historical account of the origin and growth of the Jewish community in Rochester, New York from 1843 to 1925.

Major sources of information were as follows: "the only extant copies of a remarkable mine of information, the Jewish Tidings;" "records and minutes of Jewish organizations;" family papers and letters;" newspapers and periodicals--Jewish and non-Jewish; United States Censuses of Population and Manufacturers; public records on Jewish life and the City of Rochester; tombstone inscriptions; personal statements in writing or in discussion from Rabbis, Jewish leaders; and pioneers in the acculturation and assimilation of Jews in American life.

The beginning of the Jewish community in Rochester was associated with the origin of large scale clothing industry. This industry prevented the collapse of the City's economy during the panic of 1857. Thereby, Jews were early in winning the esteem of non-Jewish neighbors. Footpeddling marked the earliest beginnings of merchandising in which many were unsuccessful and moved on westward. Those who gained a foothold remained. Many of these became prosperous and wealthy citizens who contributed to the stability of the city's economy.

Several great crises were discernible as the Jews endeavored to weld themselves into a community. First, they were resolute as early as the Civil War to act on public issues "as citizens claiming to be Americans only." Second, they protested segregation in community life, while at the same time, they formed Jewish organizations and settlements which tended to segregate. Third, reforms in the synagogues necessitated "innovations in congregational life" while divided Jewery into Orthodox and Reform with both groups relinquishing many traditional practices in order to conform to American culture. Fourth, the influx of Jews from East Europe of great diversity and poverty evoked a reaction from first settlers which tended to break down barriers between disparate religio-ethnic groups of Jews. Finally, the Zionist Movement, although opposed by many leading Jews, served to stimulate a sense of unity and self-esteem which had not been previously experienced in the Jewish community of Rochester.

In appraising his findings, Rosenberg noted that one may get a view of the American "melting pot" at close range from this history of Jews in Rochester. Said he:

> America served to harmonize differences between foreign cultures which were transplanted to this land by its immigrant group. For Jews, however, America played an additional role. It acted as a leavener, within their own group, for the wide variety of cultural and religious experiences and expressions which they brought with them from their Old World home.[1]

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[1] Rosenberg, *op*. *cit*., p. 4. By permission of Columbia University Press.

It was here that Jews from Germany, Poland, England, Russia, and Rumania "were to live together in a single community" for the first time.[1]

Relevance for the Present Study

From this survey of related literature on the problem of social interaction and the church, certain generalizations were brought into sharp focus. They impinged directly upon the second phase of this inquiry on the interaction between Protestant churches and the inner city environment of Newark. The following generalizations were derived from this survey of related literature:

First, some of the most radical social changes occurred in the inner city. There the accumulation of social ills was most acute. The inner city was generally a former fashionable residential area surrounding the central downtown district in a rapidly expanding industrial American city. Due to permissive zoning ordinances or promiscuous growth, this area was encroached upon by business and industry. Former occupants moved to more desirable residential areas toward the periphery of the city and the suburbs. Abandoned fashionable residences were converted into multiple units, such as, rooming houses, apartments, etc. Coterminously, the inmovement of populations of diverse national, ethnic, cultural, religious, language, and economic background was accelerated. Thus, the inner city served traditionally as the port of entry for newcomers. As these became more advantaged economically and socially, they moved to more desirable residential areas. This process was repeated by successive invasions of other newcomers. Social, economic, physical, religious, and moral deterioration accumulated. At times, a counter trend was initiated through low-cost housing developments and rehabilitation projects. Otherwise, the downward plunge in the area continued toward obsolescence.

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[1] Ibid., p. 5.

Second, the inner city was widely recognized as one of the most difficult areas for Protestant church work in cities. The accumulation of social ills jeopardized Protestant church work. The traditional policy of self-support for each local congregation was difficult to obtain. Outside financial aid became a necessity in order to maintain the Protestant witness in the inner city. Thus in an area of great need, the material and spiritual resources were most limited.

Third, a definite correspondence was established between the social environment and the church in urban America. The tendency was for the church to reflect the socio-economic fortunes and misfortunes of its social environment. The phrase was coined, "like environment, like church." The general rule became, "as goes the neighborhood, so goes the church." The modal or average church shared in the socio-economic successes and failures of its environment.

Fourth, the exceptions to the rule were examples of churches that were below or above average. The former did not progress with the social fortunes of the neighborhood; whereas, the latter excelled in spite of adverse circumstances. For each type, pertinent factors operated internally and externally and conditioned their diverse development.

Fifth, confronted with some of the most radical social changes in the inner city, Protestant churches were impelled to relocate, federate, merge, die, or make the necessary adaptation in order to survive.

Sixth, the churches that had adapted socially and religiously to the most adverse social circumstances were found in the inner city. They were generally called institutional churches.

Seventh, several factors contributed positively to church adaptation in the inner city, namely, (1) the willingness and solidarity of the local leadership and constituency of a given congregation to make an adaptation; (2) the ability to secure from its own constituency, denomination, mission board, or other sources the necessary funds for the administration of an enlarged activity and social service program; (3) the long tenure of trained, specialized, dedicated ministerial leadership, and staff personnel; (4) skill in the development and administration of a complex organizational structure; (5) flexibility in adjusting the program and activities to successive and diverse shifts in the population; and (6) the ability to maintain and deepen the religious character of the church.

Tentative Hypotheses

A second outcome of this survey of related literature on the problem of social interaction and the church was the formulation of three tentative hypotheses on the history, nature, and consequence of this process of interaction between organized religion with its social environment. In this instance, we were dealing with analytical variables which required the formulation of hypotheses showing "a relationship between changes in one property and changes in another."[1] The specific focus was upon reciprocal changes in the social environment and changes in the church as a social institution.

With this classification in mind and the preceding generalizations before us, three tentative working hypotheses on social interaction and the church in metropolitan American community life were formulated.

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[1] William J. Goode and Paul K. Hatt, Methods in Social Research. (New York: McGraw-Hill Book Company, Inc., 1952), p. 62.

Hypothesis A. Whenever a traditional Protestant church found itself in an expanding industrialized metropolitan American community, it was subjected to a process of community metamorphosis in which adaptation was necessary in order for that church to survive. This adaptation was especially acute in the inner city where some of the most radical social changes occurred. Except for a few cases of endowed churches, voluntary support was difficult to obtain. So a church was impelled to adapt, relocate, merge, federate, or die.

Hypothesis B. The Protestant church that survived in the inner city followed one or a combination of patterns of behavior which were as follows: (1) The church assimilated new affiliable elements in the population or maintained its earlier character by the support of a few generous givers and/or endowment. (2) It adopted a sectarian and other worldly point of view. (3) It merged or federated with another church of the same, or a different denomination, or became a community church by "right of survival." (4) It became a church with a special interest, e. g., foreign language, national, bilingual, international, interdenominational, or racial. (5) It developed a neighborhood or settlement house, a social service program, Christian center, community center, Goodwill Industries, Mission Chapel or aided a nonaffiliable group in the development of an indigeneous church. (6) It became an inclusive church with an open-door policy, an institutional church, or a member of a larger Parish with a cooperative social service program. (7) It cooperated with public welfare agencies in a ministry to the needy or formed a team ministry to meet diverse and increased service need of the community.

Hypothesis C. The Protestant church that survived in the inner city showed some or all of the following traits of effectiveness in its ministry: (1) adaptability to successive change as evidenced by increased church and Church School membership or no substantial loss; (2) long tenure of trained dedicated professional leadership; (3) a varied and strong program; (4) a ministry to the people in the neighborhood of the church or the ability to draw from a distance or a combination of both; (5) an adequate church plant with essential equipment; (6) an adequate budget for its ministry; (7) a minimum of competition with other churches; (8) an advantageous location; (9) exceptional lay leadership; and (10) Christian unity among its members.

The next major step of this inquiry was to test the validity of the tentative hypotheses in Newark's inner city from 1900 to 1958. The validity of Hypothesis A, with respect to radical social changes, was demonstrated in Chapters IV and V. Therein, it was also evident that the radical social changes impinged directly or indirectly upon the six selected churches for case history study in social interaction. By comparing findings with the hypotheses, similarity and diversity of social interaction were found in Newark's inner city. Thus, in Chapters VI-VIII, various aspects of Hypotheses B and C are illustrated from the social interaction of the six selected churches.

CHAPTER IV

LAND-USE CHANGES IN THE INNER CITY OF NEWARK

Land-use changes were noted in Chapter II as important factors in the social environment of the local church in the inner city. The purpose of this chapter is to give a brief description of land-use changes in the inner city of Newark, New Jersey. An examination of the records and documents dealing with land use in Newark disclosed that many significant land-use changes occurred prior to the period under consideration (1900-1958). Also the survey of documents revealed that Newark did not begin to cope with the problem of city planning until March 30, 1911. At that time the Senate and General Assembly of the State of New Jersey enacted the first Act "to enable cities of first class to provide for a City Plan Commission."[1] Because of these facts, the present discussion includes: historical background, along with land uses in 1915 and 1945, respectively, and present day trends.

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[1] Newark: The City Plan Commission, The City Plan Commission, 1911, p. 3.

Historical Background in Land Use

The City of Newark was one of the oldest communities in the United States.[1] Its history was dated from 1666 when a group of dissatisfied Puritan founders, from the Connecticut Colony, made their last attempt to found "a Puritan theocracy, or Kingdom of God on earth."[2]

Historic periods of land use. Frank J. Urquhart pointed out in 1912 that the history of Newark "may readily be divided into three periods." They were as follows: (1) "the village, from 1666 to about 1790;" (2) "the factory town, and toward the end of this period growing swiftly into a big industrial city, from 1790 to about 1900;" and (3) "the period upon which we have now entered, the epoch of wonderful change, the era of the great Newark, with well-nigh boundless possibilities for material, intellectual and moral expansion."[3]

Implicit in Urquhart's three periods were the land uses which accompanied the development of the City of Newark. First, there was the village which "went quietly about its chief businesses, those of farming, small trading with adjacent communities, sheep and cattle grazing." Second, the factory town arose with the manufacture of shoes, cider, carriages, coach lace, jewelry, and hats, along with "the quarrying of red sandstone on Orange Street near High, and at and near Bloomfield and Clifton Avenues."[1] Third, the emergence of Newark as a big industrial city, toward the end of the second period in the nineteenth century, marked the development and utilization of practically the entire land area of the city.[2]

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[1] Newark: Central Planning Board, A Preliminary Report on Land Uses for Newark, Report No. 5, May, 1945, p. 1.

[2] Urquhart, et. al., op. cit., Vol. I, pp. 29-43 and 48-49.

[3] MacDougall, op. cit., p. 1.

A geographic history of the City of Newark (1166-1916) was portrayed in Edward S. Rankin's historical map of Newark showing the town and surrounding suburbs in Figure 9.

A study of the data shown in Figure 9 disclosed important facts that impinged directly upon the problem of this study. The solid black area embraced the home lots as occupied by the founders. In fulfillment of their aim to establish a theocracy, the antecedent of the First Presbyterian Church of Newark was transplanted, from the Connecticut Colony, to the center of this area at the time of settlement. As the town grew, this church became the Mother Church of the two Presbyterian churches that illustrated both types of social interaction for case history study in this inquiry. The Third Presbyterian Church demonstrated the phenomenon of a church that relocated beyond the inner city; whereas, the Second Presbyterian Church illustrated the phenomenon of a church that remained within the inner city.

The area annexed in 1871, in a portion of North Newark in 1958, was significant to this study because, it was in this

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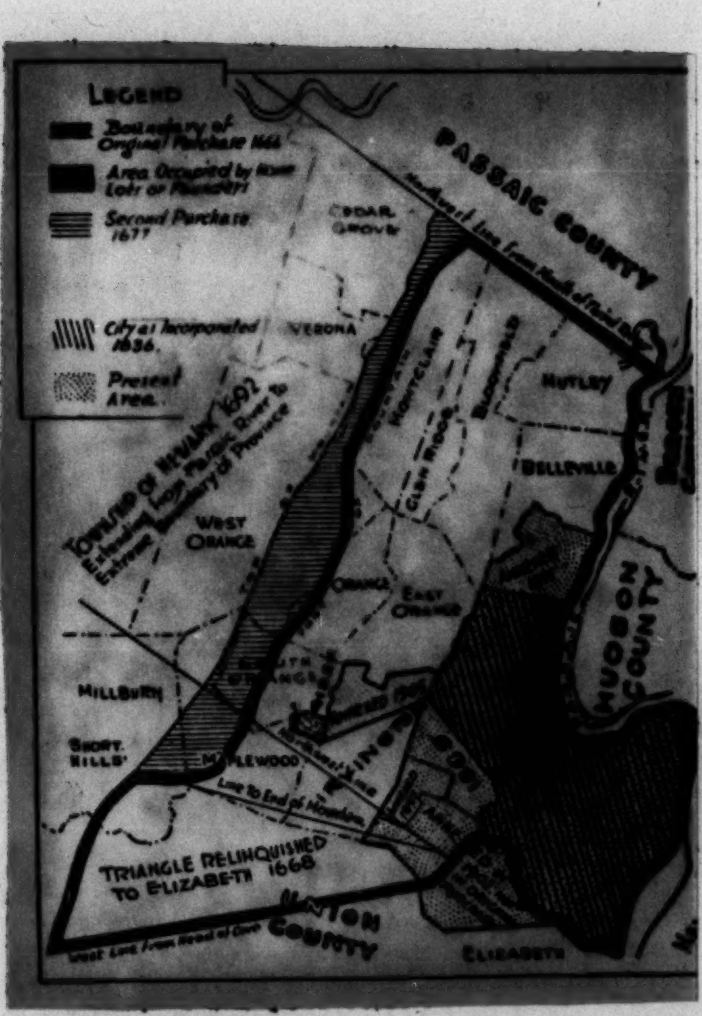
[1] Ibid., p. 2.

[2] Newark: CPB, A Preliminary Report on Land Uses for Newark, Report No. 5, 1945, p. 1.

FIGURE 9

"RANKIN'S HISTORICAL MAP OF NEWARK, 1666-1916," AS EVIDENCE OF CENTRIFUGAL GROWTH OF THE CITY[a]


LEGEND
Boundary of Original Purchase 1666
Area Occupied by Home Lots or Founders
Second Purchase 1677
City as Incorporated 1836.
Present Area.
PASSAIC COUNTY
Northwest Line from Mouth of Third River
CEDAR GROVE
VERONA
MONTCLAIR
BLOOMFIELD
NUTLEY
GLEN RIDGE
BELLEVILLE
TOWNSHIP OF NEWARK 1692
Extending from Passaic River to Extreme Boundary of Province
WEST ORANGE
ORANGE
EAST ORANGE
HUDSON COUNTY
SOUTH ORANGE
MILLBURN
SHORT HILLS
MAPLEWOOD
Line to End of Hounslow
TRIANGLE RELINQUISHED TO ELIZABETH 1668
UNION COUNTY
West Line from Head of Cove
ELIZABETH

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[a] Edward S. Rankin, op. cit., p. 2. Courtesy of Somerset Press, Somerville, N. J.

area that the Third Presbyterian Church relocated in 1914, and the Mount Pleasant Baptist Church, in 1928. Toward the south, the area annexed in 1897 was the site of the Third Presbyterian Church South, the other church edifice constructed by Third Church, during the process of its relocation from the expanding core of the commercial city. Moreover, churches from the Presbyterian and Baptist denominations relocated to various suburbs. The outmovement of the population was accelerated by the encroachment of business upon the fine old residential districts near the center of the city. The reader should bear these facts in mind because they gave the overall picture of the geographic areas in which diverse manifestations of social interaction of the three selected church bodies took place in and around Newark.

A close-up view of the central location of the First Presbyterian Church was shown in Figure 10. In 1806 it was still the only Presbyterian Church in Newark. This site continued to be the location of Old First. Nonetheless, due to circumstances involved in the founding of the Third Church in 1824, it was located "less than 1,000 feet from the First Church" and within a half mile circle to three other Presbyterian churches that later came into being.[1] This was an important factor in the decision of Third Church to relocate as increasingly this church felt the impact of

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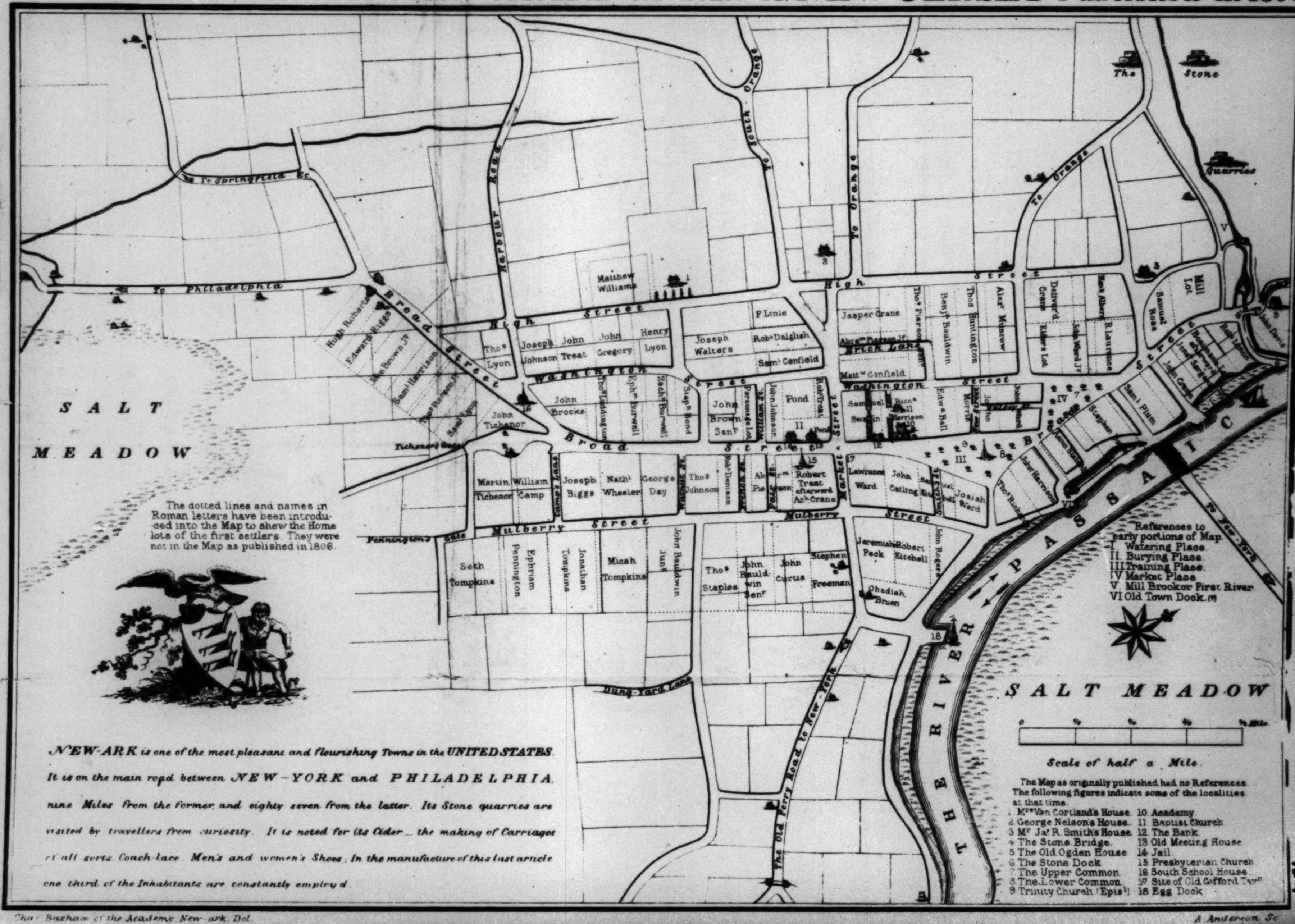
[1] "Dr. Inglis Completing Twenty-Fifth Year Here," Newark Evening News, October 2, 1926. See also Robert Scott Inglis, "Discourse at Laying of the Cornerstone of Third Presbyterian Church North," 1913, (Handwritten Manuscript).

FIGURE 10[a]

A MAP of the Town of NEW-ARK in the State of NEW-JERSEY Published in 1806.


SALT MEADOW
SALT MEADOW
THE RIVER PASSAIC
To Philadelphia
To Springfield &c.
Harbour Road
To South Orange
To Orange
To Orange
To New-York
The Old Ferry Road to New-York
Broad Street
High Street
Washington Street
Mulberry Street
Market Street
Brick Lane
Dung-Yard Lane
Tichenor's Gate
Pennington's Gate
The Stone Quarries
Mill Lot
Samuel Rose
Matthew Williams
Jasper Crane
Benj^n Bauldwin
Thos Huntington
Alex^r Munrow
Deliver'd Crane
Elders Lot
John Ward J^r
R. Laurence
F. Linie
Rob^t Dalgliesh
Joseph Walters
Sam^l Canfield
Matt^w Canfield
Thos Lyon
Joseph Johnson
John Treat
John Gregory
Henry Lyon
Hugh Roberts
Edward Riggs
John Brown J^r
Sam^l Harrison
Thos Pierson J^r
John Tichenor
John Brooks
Thos Luddington
Eph^m Burwell
Zach^h Burwell
Steph^n Bond
John Brown Sen^r
Parsonage Lot
John Johnson
Pond
Rob^t Treat
Samuel Swain
Edw^d Ball
Sam^l Plum
Martin Tichenor
William Camp
Joseph Biggs
Nath^l Wheeler
George Day
Thos Johnson
Rob^t Denison
Robert Treat afterward Az^h Crane
Lawrance Ward
John Catling
Josiah Ward
John Harrison
Seth Tompkins
Ephraim Pennington
Jonathan Tompkins
Micah Tompkins
John Bauldwin Jun^r
Thos Staples
John Bauldwin Sen^r
John Curtis
Stephen Freeman
Jeremiah Peck
Robert Kitchell
John Rogers
Obadiah Bruen
0
1/8
2/8
3/8
1/2 Mile
Scale of half a Mile.

The dotted lines and names in Roman letters have been introduced into the Map to shew the Home lots of the first settlers. They were not in the Map as published in 1806.

References to early portions of Map.
I. Watering Place.
II. Burying Place.
III Training Place.
IV Market Place
V. Mill Brook or First River
VI Old Town Dock.(?)

The Map as originally published had no References. The following figures indicate some of the localities at that time.

1 M^rs Van Cortland's House.	10 Academy
2 George Nelson's House.	11 Baptist Church
3 M^r Ja^s R. Smith's House.	12 The Bank.
4 The Stone Bridge.	13 Old Meeting House
5 The Old Ogden House	14 Jail.
6 The Stone Dock	15 Presbyterian Church
7 The Upper Common	16 South School House
8 The Lower Common.	17 Site of Old Gifford Tav^n
9 Trinity Church (Epis^l)	18 Egg Dock

NEW-ARK is one of the most pleasant and flourishing Towns in the UNITED STATES. It is on the main road between NEW-YORK and PHILADELPHIA, nine Miles from the former, and eighty seven from the latter. Its Stone quarries are visited by travellers from curiosity. It is noted for its Cider _ the making of Carriages of all sorts Coach lace Men's and women's Shoes; In the manufacture of this last article one third of the Inhabitants are constantly employ'd.

Cha^s Basham of the Academy New-ark, Del. A. Anderson Sc.

[a]N.J., NJHS, op cit., n.p.

commercial expansion and the outmovement of its adherents to the peripheries of the city--to the north and to the south.

The early exodus from Newark's center. The outmovement from the center of Newark began very early. Urquhart wrote as follows in 1913:

> The first movement out of the very centre of Newark began a half dozen years or so after the settlement, when the settlers found the uplands to the west of what is now High Street very useful for the pasturage of their cattle. The beasts roved at will all the way to the Orange Mountains; which explains why it was so essential that all the animals should be branded and the owner's brand entered in a town book.[1]

Writing in 1929, Richard C. Jenkinson pointed out that in 1853 Newark was:

> A city of 48,000 people, all of whom, except a few hundreds lived in the section of Newark bounded by New Jersey Railroad Avenue, Clay Street, High Street, and the line of Chestnut Street on the South. Broad Street, Commerce, Clinton, East and West Park Street, Park Place, Mulberry Street, the side streets that crossed these and High Street were the fine residential sections of Newark. Later on, as the stores drove the residents off Broad Street, they went to these other streets named above.[2]

The street boundaries of these fine old residential sections of Newark were shown in Figure 11. By comparison of Figures 11 and 7, some changes in the names of streets were noted. Nonetheless, this area of Newark was encompassed by the inner city in 1958.

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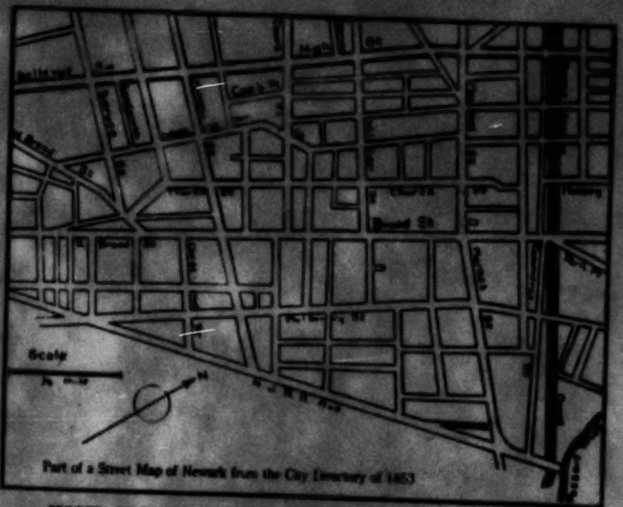
[1] Urquhart, et. al., op. cit., I, p. 183. By permission of Lewis Historical Publication Company, Inc.

[2] Jenkinson, op. cit., p. 5.

FIGURE 11

THE FINE OLD RESIDENTIAL SECTIONS OF NEWARK FROM 1853 TO CA. 1900, AS EVIDENCE OF LAND-USE CHANGES[a]



Part of a Street Map of Newark from the City Directory of 1853

HIGH STREET CROSSES THE TOP OF THE MAP

This is the section of Newark described in Old South High Street. Notice that the south end of High Street was called Bellevue Avenue and that Clinton Avenue was known as West Broad Street. Halsey Street south of Market was Church Street; Washington Street kept the same name throughout its course. Coe's Place and Longworth Street took their names from the High Street families described in the story and all of the incidents mentioned may quite readily be placed on the street plan.

[a] Jenkinson, *op. cit.*, p. 4. Courtesy of The Free Public Library of the City of Newark, New Jersey

Commenting on the High Street area, Jenkinson said in 1929:

> The street has changed to an apartment house area. The old families have passed away and their sons and daughters have moved into our neighboring towns, where more of God's pure sunlight and fresh air is to be had. But the names of Rankin, Breintnall, Boylan, Jackson, Coe, Hyatt, Runyan, Atha, Headley, Dawson, Cartwright, Longsworth, Drake, Hopper, Hayes, Pennington, and others will be memories to many for years to come.[1]

The outmovement of the population and the encroachment of business and aprtment houses in residential sections surrounding the core of Newark was already set in motion.

It was significant to note two instances of transferral of religious properties to Negroes who occupied many of the fine old residences in the High Street area in 1958. First, the old High Street Presbyterian Church at High and Court Streets was doubly important to our inquiry for two reasons. At the time of the relocation of Third Presbyterian Church, High Street Presbyterian Church was proposed as the Central Church in a collegiate system of Presbyterian churches designed to serve adherents in three sections of the city. Its importance was inherent also in the fact that Joseph F. Folsom described the edifice as "an architectural gem" of Gothic design in native brownstone.[2] Notwithstanding the plan and its artistic beauty, the edifice had been occupied by the St. James African Methodist Episcopal Church in 1958. This was an instance of the transferral of valuable church property to new occupants of surrounding dwellings.

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[1] Jenkinson, op. cit., p. 16.

[2] Urquhart, op. cit., II, p. 966.

The second instance was that of a Jewish Temple at High Street and Thirteenth Avenue. This edifice was located on the boundary line of the old Jewish settlement. The Hebrew star remained engraved above the High Street front entrance. Nonetheless, the edifice was occupied by the St. John's Colored Methodist Episcopal Church.[1]

The reader may wish to pursue further instances of churches of the three denominations under purview which dissolved, formed a merger, or relocated from the area. These were shown in Figure 7.

Land-use Practices in 1915

The encroachment of business and apartment houses upon single family residences in the inner city of Newark continued during the twentieth century. In 1915, the City Plan Commission made the following report of "unhealthful conditions":

> Dark rooms and dark halls.
> Basement and cellar dwellings.
> A few privy vaults, cesspools and yard hydrants.
> Street with no sewers.
> Stables situated near residences.
> Uncovered garbage receptacles and dumping of garbage for filling.
> Poor maintenance of buildings.

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[1] These observations were made by the investigator during field trips to the High Street area.

Uncleanly habits of tenants.
Over-crowding of rooms.
Serious fire risk.[1]

Land uses in Newark as reported by the City Plan Commission in 1915 are shown in Figure 10. The key to types of uses disclosed the following classification: business, industrial, single houses on large lots, one family houses on small lots, two or more family houses, schools, churches, unoccupied, parks, and cemeteries.

Encroachment of business and industry. The downtown business district was shown in solid black in Figure 12. In 1915 this district took an irregular design of a four-pointed star. The westward point toward Springfield Avenue contracted then formed a radial pattern, extending out South Orange Avenue and Springfield Avenue. The Springfield Avenue point extended southward to Rose Street; then, eastward on Rose Street to Howard Street. Thence it continued on Barclay to Rose Street. Finally, the sub-business area extended westward to Belmont Avenue. The business area development expanded along nearly every major thoroughfare that radiated from the downtown business district as shown in Figure 12.

Closely allied with business uses were industrial uses. The latter were shown in Figure 12 to have a major concentration along the bank of the Passaic River, extending northward and southeastward. Thus the encroachment of business

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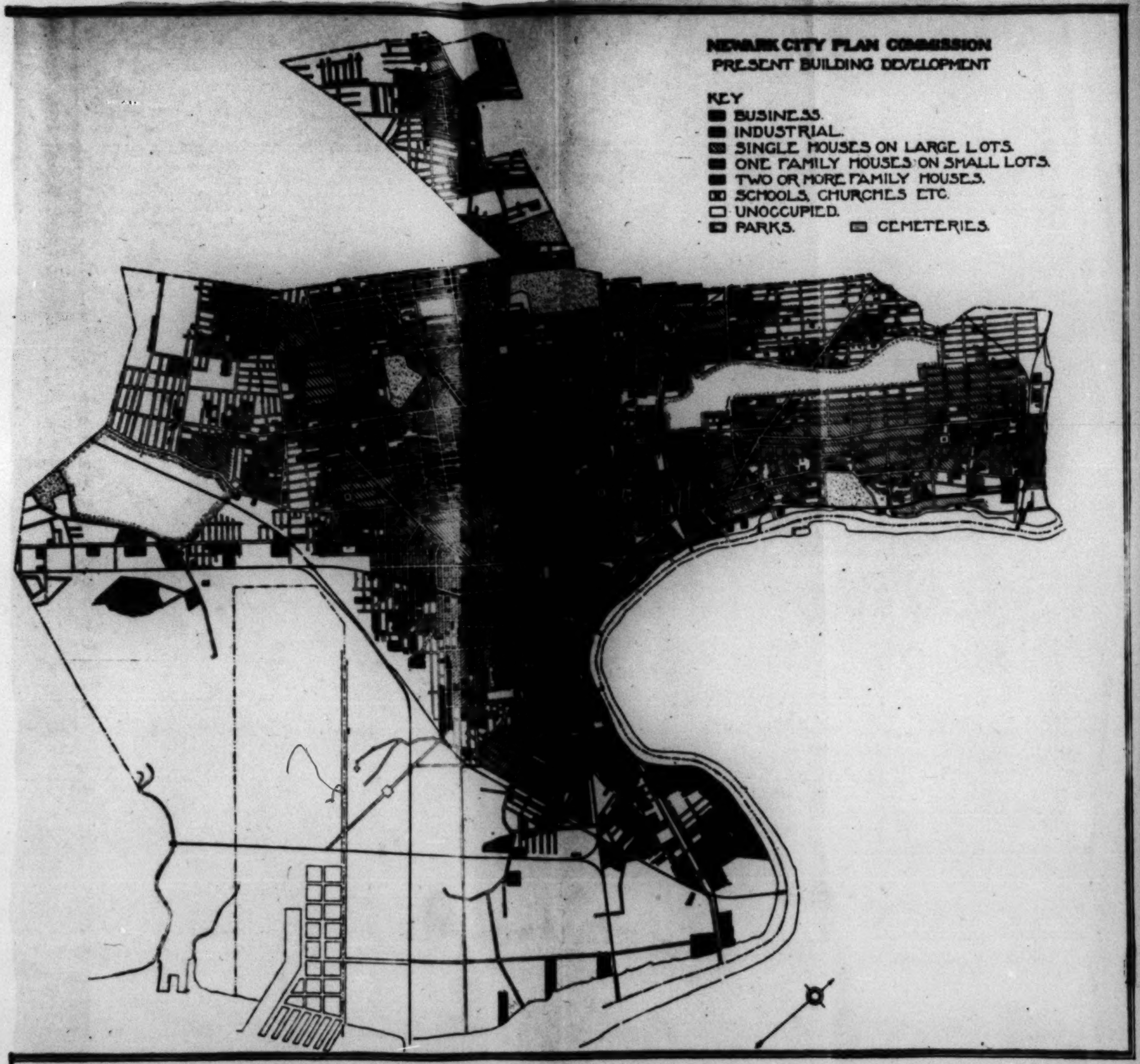
[1] Newark, CPC, Comprehensive Plan of Newark, 1915, p. 117.

FIGURE 12

LAND USES IN NEWARK, AS EVIDENT BY BUILDING DEVELOPMENT, 1915[a]


NEWARK CITY PLAN COMMISSION
PRESENT BUILDING DEVELOPMENT
KEY
BUSINESS.
INDUSTRIAL.
SINGLE HOUSES ON LARGE LOTS.
ONE FAMILY HOUSES ON SMALL LOTS.
TWO OR MORE FAMILY HOUSES.
SCHOOLS, CHURCHES ETC.
UNOCCUPIED.
PARKS.
CEMETERIES.

PLAN No. 25. Haphazard growth is the curse of American cities. Newark is no exception. The plan illustrates present conditions. Private restrictions are inadequate and of short duration. Will the future growth of the city be like that of the past?

[a] Newark, CPC, Comprehensive Plan of Newark, 1915, Between pp. 136 and 137

and industry in former residential areas was evident when viewed by comparison of Figures 9 and 10 showing the earlier residential sections of Newark.

According to the Commission's Report, the encroachment of business and industry upon good residential districts was a depressing factor in land use. The Report was as follows:

> Good residential streets are injured by the erection of even one garage or factory. The effect of a fine building is often destroyed by the building of skyscrapers in its neighborhood. Expensive courts, schools, libraries, or hospitals are rendered useless when surrounded by noisy or industrial buildings.[1]

This report gave validity to Hypothesis A concerning the radical social changes evoked by industrial expansion in an American city.

Substandard tenement houses. In 1915 the City of Newark was confronted with a real problem in the erection of substandard tenement houses. Many of these were in the inner city area as shown in Figure 12. "A row of new tenements" was described as being four stories high with basement and fire escapes. Notwithstanding, they were hazardous as evident from the Commission's Report:

> At the rear of these houses are courts approximately 55 feet deep and only 5 feet wide. The lower floor rooms at the ends of these courts are very inadequately lighted. Unless the provisions of the tenement-house act or building code are made more strict with reference to width of outer courts and occupancy of basements, the city will soon be involved in heavy expense for the

---

[1] Comprehensive Plan of Newark, 1915, p. 128.

> tuberculosis bred and spread in the dark rooms which this type of construction causes. These buildings have already a tuberculosis record.[1]

The encroachment of apartments. Likewise the encroachment of apartments in good residential neighborhoods was viewed as a serious problem. The inscription under Illustration No. 40 read as follows:

> Many attractive residential districts are being encroached upon by aprtments like this. The erection of one structure of times destroys the value of a large area. Private restrictions are of short duration and quite inadequate. Municipal control of private development within certain limits, will prevent chaotic and uneconomic development.[2]

These three types of promiscuous development in land use were consequently looked upon with disfavor by the Commission and the neef for control was augmented.[3]

Land-use Practices in 1945

The evidence pointed toward a serious but ineffective effort in Newark to cope with its land-use problem since 1915. This was evident by ineffective zoning ordinances, established land-use patterns, and intermingling of uses in the inner city.

Ineffective zoning ordinances. Since 1915 Newark's City Planners have endeavored to correct depressing land-use trends. In 1920 "a pioneering effort" in a zoning ordinance was adopted.[4]

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[1] *Ibid.*, p. 122. See Exhibit 1, Appendix B.

[2] *Ibid.*, p. 131. See Exhibits 2 and 3, Appendix B.

[3] *Ibid.*, p. 129.

[4] CPB, *The Master Plan*, 1947, p. 21.

In 1930 the ordinance was revised in order to strengthen its effectiveness.[1] According to the Central Planning Board's appraisal in 1945, "Newark was a fully matured city in 1920," consequently, "zoning has not been entirely successful in bringing about desirable land-use pattern."[2]

Established land-use pattern. When the City Planners completed the second survey of land-use practices in 1945, they found that "with the exception of the Meadows,[3] the area inside the city limits now is almost entirely developed." According to the Report, the future land-use pattern of the city became "firmly established" during the period of rapid industrial expansion.

> Unfortunately there was no control over the use of land and its development took place in accordance with the desires of a multiplicity of individual property owners. The chaotic conditions that now exist in Newark are the inevitable results' of lack of past planning.[4]

---

[1] BC, Zoning Ordinance of the City of Newark, N. J., 1948.

[2] CPB, The Master Plan, p. 21.

[3] Geographically Newark was roughly divided into two separate areas: "These are the low-lying lands comprising the Meadowlands, and the higher ground on which the principal residential and commercial development has taken place. The Meadowlands present both a problem and an opportunity. Comprising 4,887 acres, or about 30 per cent of the total City area, it contains 1,942 acres of vacant land out of a total of 2,273.2 acres for the entire city. Almost one-half of the City's industry is located in this area as well as the Newark Airport and Seaport.", See The Master Plan,747, p. 22.

[4] Ibid., p. 21.

Because of these facts in 1945, "industrial, commercial and residential uses of land within the city are so extensively intermingled that the highest and best use and future development of each is seriously impaired."[1]

The acuteness of established land-use practices in Newark was emphasized also in the study of Harland Bartholomew who wrote as follows:

> Newark, N. J., is another striking deviation from the norm, with only 23.44 per cent of its total developed area utilized for dwelling purposes. This is due both to the high density of housing within the city and the constrictiveness of the city boundary, which excluded much of its tributary population.[2]

Serious mixture of land uses. From the set of maps made by the City Planners in 1945, this intermingling of land uses was most serious in the inner city. The Report was as follows: "Particularly in the older and more central sections are found almost hopeless mixtures of residential, commercial, and industrial uses."[3] The findings were as follows: "In the older, more central part of the city, multiple dwellings predominate, but throughout this area there is a scattering of single family, commercial, and industrial uses." "The greatest concentration" of rooming houses was found in the North Broad Street section, "mainly between Clay Street and the Mt. Pleasant Cemetery, and on the adjoining streets;

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[1] *Loc. cit.*

[2] Bartholomew, *op. cit.*, p. 27. By permission of The Harvard University Press.

[3] *The Master Plan*, p. 22.

and in the area in the vicinity of Lincoln Park."[1] Irrespective of zoning ordinances, Newark was still confronted with serious problems of land use in 1945. Problems were more acute in the inner city.

Current Trends in Land Use

According to George Oberlander, Newark's last comprehensive land-use survey was in 1945. In 1958 the City was engaged in the execution of the Workable Plan for Urban Renewal, an outcome of the survey.[2] Current trends in land use may be viewed in three categories, viz., revised zoning ordinances, new private constructions, and public housing projects.

Revised zoning ordinances. Again in 1954, Newark adopted revised zoning ordinances designed to aid the City in effective planning and land use. The highest degree of protection was given to the "first residence district". Although "churches of recognized creeds, of original construction for such uses" were permitted, the Ordinance decreed: "No building not originally constructed for a church may be altered or reconstructed for church purposes."[3]

Of special importance to Newark's inner city area was its classification as "fourth residence district." Hence a great variety of land uses was permitted. Some of these were as follows: industrial,,business, hotels, garden apartments, hospitals, nursing homes, nursery schools, eleemosynary institutions, some clubs, and boarding houses.[1]

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[1] *Loc. cit.*

[2] Newark, CPB, Interview with George Oberlander, Senior City Planner, November 1, 1957.

[3] Newark, Gann Law Books, *Appendix to The Revised Ordinances of the City of Newark, New Jersey*, 1951, Sec. 36.3, d., p. 13.

The significance of the Zoning Ordinances for this investigation rested in part in the fact that they determined the permissive land uses in a given area. If properly enforced the area may assume a planned pattern of land use rather than the earlier chaotic development.

New private construction. In 1950, Gustave E. Wiedenmayer, made a special report to the Mayor of the City of Newark, The Honorable Ralph A. Villani, on building construction since World War II. Wiedenmayer found that there was "little private building construction in Newark since the war."[2] Said he: "Only 1,300 new dwelling units were started in Newark compared to 5,000 in Cincinnati and 21,000 in Houston." There was "practically no new private construction of housing in Newark since the 1920's."[3] Likewise of a commercial character "relatively little new construction" was found.[4] According to a more recent report:

> Newark's slow painful downward spiral showed its first signs of reversing in 1953, when the city finally threw out the archaic commission form of government that had plagued it for 36 years and put in another, more modern form available to it under state law; a mayor, business administrator, and council.[5]

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[1] *Ibid.*, Sec. 36.6, p. 20 and Sec. 36.5, p. 18.

[2] Newark, CBC, p. 2. [3] *Ibid.*, p. 3.

[4] *Ibid.*, Appendix C, n. p.

[5] "Newark Wakes Up", *op. cit.*, p. 149.

Subsequently, business began investing again in the downtown and inner city area. This was first evident when two big insurance companies canceled options on suburban sites in favor of sites in downtown Newark. The new Prudential Building is downtown. On the other hand, the Mutual Benefit Life Insurance Center was in the inner city area. It consisted of "a home office . . . two rental office buildings . . . a three-level, 1,000-car garage ...."[1] These buildings were on Broad Street oppostie Washington Park and the Newark Free Public Library. The completion of the construction of one of them was observed by the writer.

Other buildings which were completed included The Newark Center Building, "a modern office building bounded by Raymond Boulevard, Mulberry Street, Commerce Street, and McCarter Highway. One block from Penn. R. R. Station," and "the new Martland Medical Center on the old Newark City Hospital site."[2] Both of these were in the inner city. Other significant proposed constructions for the inner city were as follows: "two additions to Newark College of Engineering, to be located at the corner of Bleeker and Summit Streets."[3] The second was a major project, "Newark Plaza", i. e., "a big downtown addition of office buildings, hotels, department stores, parking garages, and restaurants." The latter

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[1] Ibid., p. 150.

[2] "The Building of a Greater Newark", op. cit., p. 2-4.

[3] Ibid., p. 2.

"Newark Plaza" was to be constructed in "a former skid row of flophouses and saloons."[1] It was intended to replace more of the blighted area of the inner city. Thus it was said, "Newarkers have several new reasons for confidence."[2]

Public housing projects. From the angle of public housing projects, Newark was also advancing. Since 1937 the Newark Housing Authority has been on the alert to slum areas. These, according to the Authority's Report, "roughly encircle the downtown business district." They formed a ring of trouble: poverty, dirt, sickness, delinquency, and crime."[3]

The location of Newark's twelve low rent housing projects was shown in Figure 13. Seven were in the inner city. Beginning at the southern end of Branch Brook Park and moving in a southwestward direction there were four, i. e., by number and name, 12, Christopher Columbus Homes; 4, James M. Baxter Terrace; 11, Rev. Wm. P. Hayes Homes; and 6, Felix Fuld Court. On the East Side there were three, viz., 1, Pennington Court; 7, John W. Hyatt Court; and 8, Roosevelt Homes. The first four of these were especially significant because they were located in those old areas near the central downtown district. Meanwhile, there was an acute awareness of the need for more demolition and rebuilding. The Authority's Report stated:

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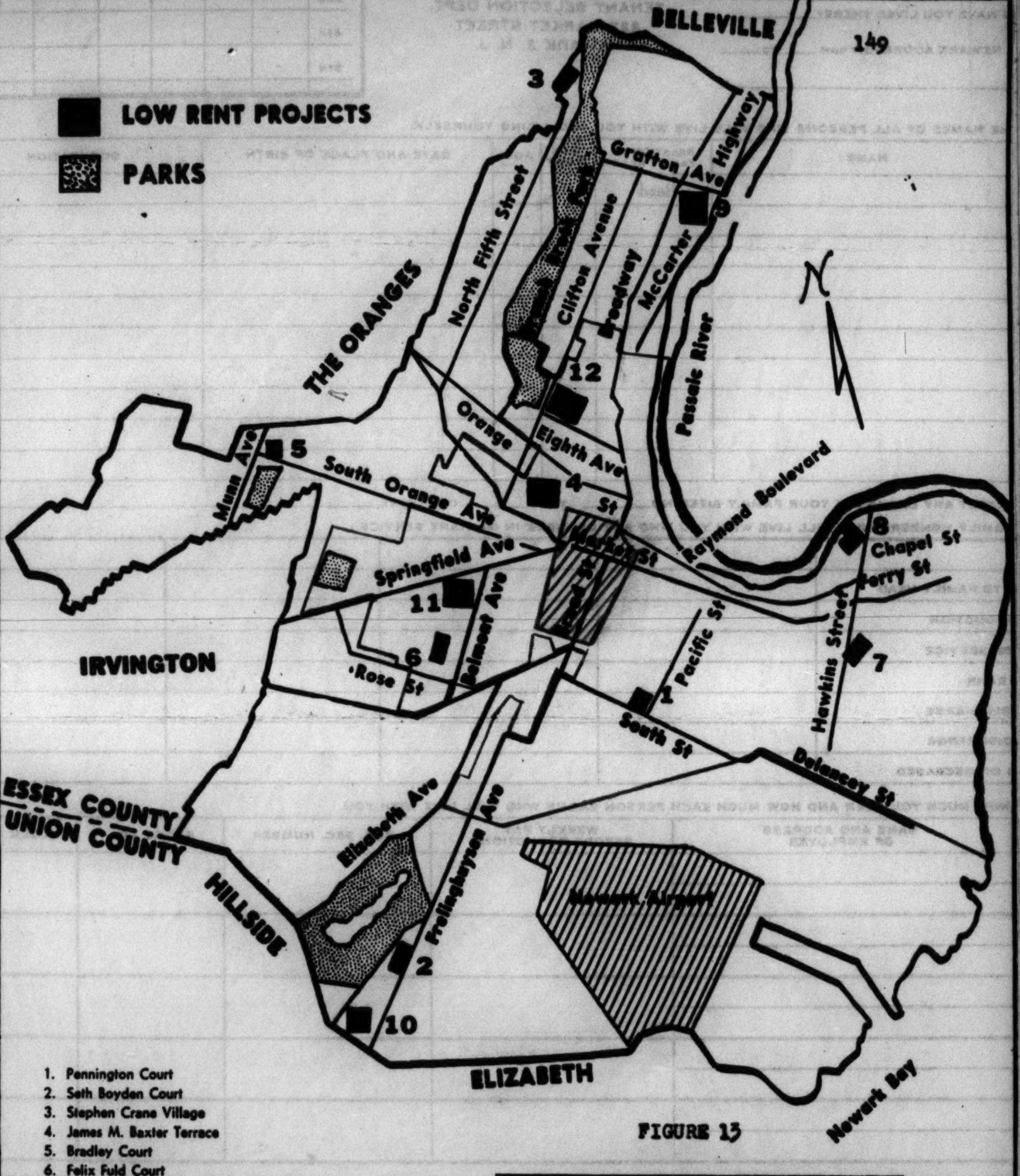
[1] "Newark Wakes Up", op. cit., p. 151.

[2] Ibid., p. 149.

[3] NHA, Construction Report, 1956, p. 6.


▇ LOW RENT PROJECTS
▨ PARKS
BELLEVILLE
Grafton Ave
Highway
North Fifth Street
Branch Brook Park
Clifton Avenue
Broadway
McCarter
Passaic River
N
THE ORANGES
Orange
Eighth Ave
South Orange Ave
Mann Ave
Springfield Ave
Market St
Broad St
Raymond Boulevard
Chapel St
Ferry St
Belmont Ave
Rose St
Pacific St
Hawkins Street
IRVINGTON
South St
Delancey St
ESSEX COUNTY
UNION COUNTY
HILLSIDE
Elizabeth Ave
Frelinghuysen Ave
Newark Airport
ELIZABETH
Newark Bay
1
2
3
4
5
6
7
8
9
10
11
12

1. Pennington Court
2. Seth Boyden Court
3. Stephen Crane Village
4. James M. Baxter Terrace
5. Bradley Court
6. Felix Fuld Court
7. John W. Hyatt Court
8. Roosevelt Homes
9. Archbishop Walsh Homes
10. Otto E. Kretchmer Homes
11. Rev. Wm. P. Hayes Homes
12. Christopher Columbus Homes

FIGURE 13

PUBLIC HOUSING PROJECTS
Operated by
THE HOUSING AUTHORITY
of the
CITY OF NEWARK

Courtesty of NHA

> Although the number of slum dwellings has been reduced almost 15 per cent (from 28,000 to 24,000) since the Housing Authority began clearing land and building projects, slums still outnumber modern low-rent housing by a ratio of 3 to 1."[1]

Because of the continuing need, the Authority and the Central Planning Borad were vigilant in the task of Urban Renewal. On January 24, 1958, by invitation of the Director of Evangelism, Church Extension and Urban Work, of the New Jersey Baptist Convention, The Reverend Ralph C. Drisko, the investigator attended an important meeting of the Newark Church Fellowship at the North Reformed Church. The major concern at this meeting was a consideration of a strategy for the dissolution and relocation of nine churches which were located in the Central Ward. Already in this inner city ward four blocks were demolished and 54 more square blocks were scheduled for demolition. Likewise in the adajacent area to The House of Prayer (Protestant Episcopal) the land had been cleared for the Broad Street Project.[2] Newark city planners and churchmen found themselves involved significantly in an expanding program of reconstruction and renewal. Hence, Newark, like other major American cities was beginning to have a "new look".

From this description of land-use changes in Newark's inner city, the following observations seemed evident:

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[1] Newark, Newark Housing Authority, op. cit., p. 6.

[2] NHA, "For Sale Redevelopment Sites in Downtown Newark," p. 7.

(1) The land-use pattern was well established prior to 1900 when there were no zoning ordinances. (2) A serious mixture of land-uses was found in the inner city. (3) The situation deviated from the norm of other American cities. (4) Since 1900, City Zoning Ordinances were ineffective in altering the pattern. (5) As the City continued to expand commercially from the center, the churches were integrally involved in land-use changes. Thus Hypothesis A was validated for Newark with respect to radical social change. (6) Public Housing Projects and the Workable Plan for Urban Renewal were beginning to give portions of the inner city a "new look," meanwhile, the welfare of the churches was still an integral part of the picture.

CHAPTER V

DEMOGRAPHIC CHANGES AND NEWARK'S INNER CITY

Integrally bound up with land-use changes described in the preceding chapter are certain demographic changes that had grave social significance with respect to the interaction between Protestant churches and their social environment. For this study condition of housing and ethnic background of occupants as expressed in population succession were chosen as two variables with religious and social significance.[1]

In Chapter IV attention was called to some aspects of housing as related to land-use changes in the inner city. In Chapter V the aim is threefold: (1) to view more closely the condition of housing relationship to areas of settlement; (2) to view the dynamics of population succession in the larger context of more desirable residential areas; and (3) to point out the significance for the interaction between the selected Protestant churches and these aspects of their social environment.

Housing and Areas of Settlement

There were several geographic areas of Newark with a distinctive demographic character according to type and condition of housing and ethnic composition of occupants. In 1939, the Federal Writers' Project summarized the diversity thus:

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[1] Hatt and Reiss, op. cit., p. 282. See also Gist and Halbert, op. cit., pp. 132-202.

> Some are almost as old as the Four Corners;[1] others date back only 30 years or less. Two or three are highly nationalized; most are as much a population melange as the city itself. A few wear the marks of wealth and beauty; the rest exhibit in row upon row the standard or substandard American Home.[2]

In 1947, according to the Central Planning Board, the housing situation in Newark had not improved very much. "Deterioration of housing facilities" had become "so serious ... that relatively large areas" needed "to be demolished and rebuilt." There was an aggregate of 1,209 acres of areas with dwellings having "more than 50 per cent" substandard. These areas contained 26,000 dwellings or 22.0 per cent of the total number and "a population of 95,400 or 22.2 per cent of the 1940 population."[3]

In order to view clearly the centrifugal movement of Newark's population from the inner city, it was helpful to determine areas of settlement by type and condition of housing. According to the preliminary report on land uses in Newark in 1945, three types of residential dwelling units were found by areas and greatest concentration. They were as follows: single-family, two-family, and multiple dwelling units. The latter included buildings with three or more families and rooming houses. In the Federal Writers' Project, attention was called to a fourth type, viz., workers' frame houses.

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[1] The intersection of Broad and Market Streets was known as "The Four Corners". It was also called, "the third busiest traffic center in the United States." See FWP, *op. cit.*, p. 313.

[2] *Ibid.*, p. 314. By permission of Hastings House, Publishers, New York, N. Y.

[3] CPB, *The Master Plan*, p. 40.

Single-family dwellings. At the time of the survey there were 13,861 single-family houses in Newark. In addition there were 1,000 single-family units located above stores.

The Forest Hill section in North Newark, as shown in Figure 14, was "the largest single-family dwelling area in the city." Notwithstanding, there were many "large and relatively old houses," the continued use of which for single family purposes was doubtful. The report was as follows:

> Already some of these houses have been converted to multiple use, some of them have been torn down to save taxes, and in a few instances rooming houses have been established, partly as a result of the efforts of the War Housing Administration to create more dwelling units in this area to house War workers.[1]

Prior to the War, the Federal Writers' Project characterized "the old Forest Hill and Woodside sections" as having "the best homes, occupied largely by the group of citizenry that has the strongest historical feeling for Newark." These sections had "large frame and brick houses, comfortably spaced and attractively landscaped." They reflected "the character of their occupants." However, alongside Victorian houses,

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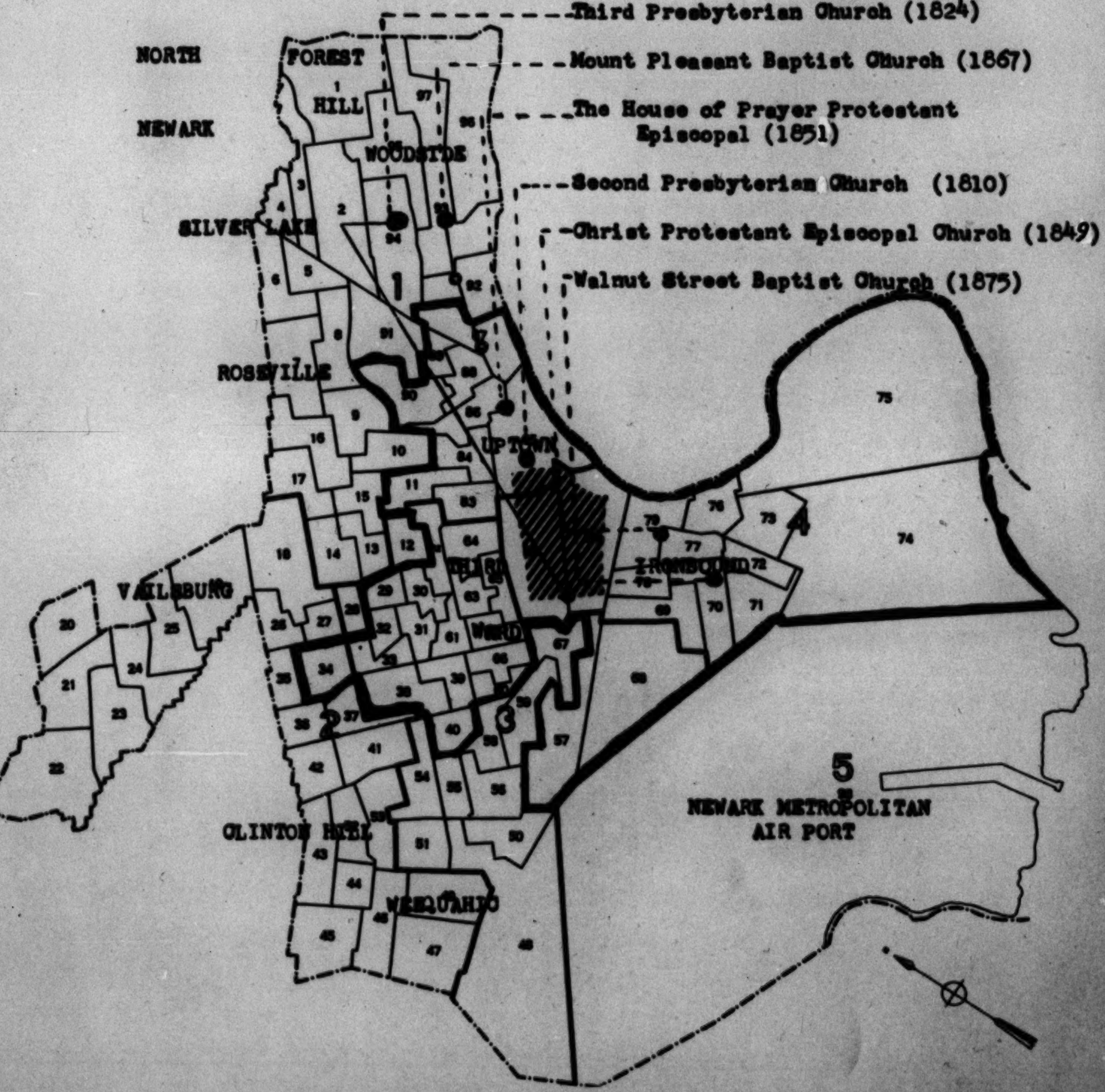
[1] CPB, *A Preliminary Report on Land Uses for Newark, N. J.*, Report No. 5, p. 14.

FIGURE 14

RESIDENTIAL AREAS OF NEWARK BY POPULAR NAMES, AS SUPERIMPOSED UPON A CENSUS TRACT MAP WITH INNER CITY BOUNDARY, 1958


Third Presbyterian Church (1824)

Mount Pleasant Baptist Church (1867)

The House of Prayer Protestant Episcopal (1851)

Second Presbyterian Church (1810)

Christ Protestant Episcopal Church (1849)

Walnut Street Baptist Church (1875)

NORTH NEWARK
FOREST HILL
WOODSIDE
SILVER LAKE
ROSEVILLE
UPTOWN
VAILSBURG
THIRD WARD
IRONBOUND
CLINTON HILL
WEEQUAHIC
NEWARK METROPOLITAN AIR PORT
1
2
3
4
5

Base Map - Courtesy of Newark Welfare Federation many apartment houses were built. The areas were being modernized and sectional feeling was disappearing.[1] It was to this area that the Third Presbyterian Church relocated in 1914 and the Mount Pleasant Baptist Church in 1928. The southernmost portion of North Newark had been engulfed by the inner city as shown in Figure 14. There was the former site of Mount Pleasant Baptist Church; whereas, business had encroached upon the former site of The Third Presbyterian Church at Broad Street opposite Green Street.

The 1945 land-use survey disclosed "a substantial proportion of single family units" in the Vailsburg section to the west. Although there was "a considerable intrusion or intermingling of two-family and multiple family houses. Likewise, the survey revealed "a fairly well defined single-family area in the Weequahic section" and one in the Clinton Hill section. However, they were relatively small and had a considerable intermingling of two-family and apartment uses.[2] These three sections of Newark were also shown in Figure 14.

In 1939 the Federal Writers' Project subdivided the Clinton Hill section. The section adjacent to the downtown district was spoken of as, "West of the Four Corners." There "a monotony" of housing in "browns and grays" was to be found. "The bulk of the city's Negro population" was concentrated here "between Avon Avenue and South Orange Avenue extending east almost to Broad Street." The report stated that their homes constituted the City's greatest housing problem for they were "mostly dilapidated tenements in roughly paved streets."[1] The area had not changed much beyond the addition of two Public Housing Projects as shown in Figure 13.[2] According to The Master Plan, there were approximately 118,550 dwelling units in Newark in 1945. Of these 38,423, or 32.4 per cent were "either in need of major repairs or lacked private baths, private toilets, or private water supply. About 7,887, or 20.5 per cent of these substandard dwellings were occupied by Negroes. This meant that "more than one-half of all Negroes in the City," lived "in unhealthful and unwholesome quarters."[3] This area, well known to most Newarkers, as "Third Ward," was shown in Figure 14. The remainder of the Hill section consisted of "Clinton Hill composed mainly of one-family homes with an occasional apartment houses; and a large area of tenements, partly occupied by a German colony."[4]

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[1] FWP, op. cit., p. 314.

[2] CPB, "A Preliminary Report on Land Uses for Newark", No. 5, p. 16.

Both sections of Clinton Hill were significant because of the nearness of the former to the old site of Third Presbyterian Church. The other section was the area in which the Old Third Presbyterian Church built its Third Church South as a part of the collegiate scheme to preserve the entity of the Church.

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[1] FWP, op. cit., p. 316.

[2] See Figure 13, p. 149.

[3] CPB, The Master Plan, p. 38.

[4] FWP, op. cit., p. 316.

Finally, the Roseville section, in the northwest, presented "old Newark with a suburban facing." This section was described as having, "perhaps, more than any other district, ... a community sense, emphasized by homelike frame dwellings, strips of lawn and quiet streets."[1] Some of the adherents of The Third Presbyterian Church moved from the inner city to Roseville, prior to the relocation of the Church. Notwithstanding, this section was also blighted in 1947 as was evident from 12.5 to 25 per cent substandard dwelling units.[2]

From this analysis, it was evident that single-family dwellings were quite limited in Newark. In fact, there were no uniform single-family residential sections. However, it was to the best of these sections that the two churches for case history study relocated in the wake of radical social changes that took place in their former inner city neighborhood.

Two-family dwellings. According to the land-use survey of 1945, there were 14,112 buildings in Newark used exclusively for two-family purposes and 1,795 two-family buildings with stores on the first floor.

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[1] FWP, *op. cit.*, p. 316.

[2] *Cf*. Figure 2, p. 27 and Figure 14.

The Weequahic section was "predominantly a two-family area." Although there were no blocks used entirely "for this purpose"; yet, there was "a greater concentration here than in any other part of the city." They were "of comparative recent construction," that is, the 1920's and early 1930's. They constituted about 30 per cent of the residential buildings.[1] It was to the Weequahic section that some adherents of the Walnut Street Baptist Church moved in view of radical social changes in the Ironbound.

The Silver Lake section was west of Branch Brook Park in North Newark and adjacent to the Roseville district as shown in Figure 14. In 1939 the Federal Writers' Project called attention to its development "within the last quarter of a century to house that section of the Italian population which first became economically able to move from the downtown slum area."[2] The section was predominantly two-family dwellings. Many were "old and in bad condition."[3] There was also "a relatively large number of two-family dwellings ... scattered and intermingled."[4]

Multiple dwellings. In the land-use survey of 1945 there were reported 13,024 buildings used for multiple dwelling purposes. They contained about 62,675 apartments.

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[1] CPB, "A Preliminary Report on Land Uses", No. 5, pp. 16-17.

[2] FWP, op. cit., p. 314.

[3] CPB, "A Preliminary Report on Land Uses", No. 5, p. 17.

[4] FWP, op. cit., p. 314.

In addition, there were 2,064 rooming houses. Buildings of this type containing three or more families and rooming houses occupied 8.4 per cent of the total developed area. Compared with other cities this was "materially higher." The survey revealed that Newark was "a densely populated community because of the large number of multiple dwellings."[1] Three general types were found, viz., "the walk-up tenement," "the double-duplex," and "the large apartment house."

First, the walk-up tenement of from three to five stories was prevalent throughout the older parts of the City. Generally it was without modern conveniences, overcrowded, and lacked light and air.[2] These substandard tenements were noted in Chapter IV as a phase of land-use change in the inner city.

Second, "the four-family or double duplex type" was somewhat a later development than the preceding. It was two stories in height and had modern conveniences. It was found in all parts of the City, but the greatest concentration was "in Vailsburg and the area of north Hawthrone Avenue and west of Bergen Street."[3]

Third, the survey showed that "almost nine thousand Newark families lived in multiple dwellings containing twenty or more dwelling units," i. e., the large apartment. This type of dwelling was found throughout the City, however, it tended "to concentrate along the main thoroughfares such as Clinton Avenue, Mount Prospect Avenue, High Street, Roseville Avenue, and Elizabeth Avenue."[1] It was on Clinton Avenue that the Third Presbyterian Church South was constructed. There it stood in 1958 as a landmark of the interaction of The Third Church with its former inner city environment.

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[1] CPB, "A Preliminary Report on Land Uses", No. 5, p. 17.

[2] _Ibid_., pp. 17-18.

[3] _Ibid_., p. 18.

Workers' Frame Houses

Perhaps, because of the predominance of industrial usage, the well known Ironbound district was not characterized in terms of dwelling units in the 1945 survey.[2] Albeit, the Ironbound district was located southeast of the Pennsylvania Railroad main line and was "limited on two other sides by the Central Railroad of New Jersey and the Pennsylvania freight line." It was a triangular section of lowland solidly built with workers' frame houses, and blackened by the city's most important industrial plants. Because the shape of the land resembled the neck of a bottle it was also called, "Down Neck."[3]

According to the Federal Writers' report, the area was once "a most desirable residential section." Nonetheless in 1939, the report described it as, "a strange mixture of century-old Newark families and European immigrants."

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[1] CPB, "A Preliminary Report on Land Uses", No. 5, p. 18.

[2] *Ibid*., p. 22.

[3] FWP, *op*. *cit*., p. 315.

It was "even more a separate part of the city than its steel-railed boundaries would indicate." Then it was "a lower middle-income area rather than a slum."[1]

According to a more recent portrait of the Ironbound district, its development began in the early 1800's. Industries began to settle along the bank of the Passaic River.

> Railroads came to haul away the finished products. Meanwhile, the immigrants surged in from Europe, from Ireland, from Germany, drawn by the prospects of good jobs and land they could call their own. A large proportion of those that came to Newark settled in the neck of land extending down along the canal, building their modest homes by the side of the factories where they found work. The character of the Ironbound was set. The original subdivisions provided for blocks only 200 feet in depth with no alleys. House lots were 25 to 30 feet in width, giving the whole neighborhood the density of population that horrified modern city planners. But it suited the people. They liked their neighbors. There were plenty of farms and orchards further out in the meadows and even a 75-foot yard was large enough to raise vegetables and flowers.[2]

It was in this section of Newark that the 1945 land-use survey found Census Tracts 79, 76, and 69 "with more than 60 per cent" of dwelling units substandard and Tracts 77, 73, and 68 with from 50 to 60 per cent substandard.[3] The Walnut Street Baptist Church was located in Census Tract 70. It was bordered on the west by Tract 69 and on the north by Tract 77. Christ Episcopal Church was located in Tract 79. The area was important to this study because these two churches that remained within the inner city were located in this area of grave deterioration in dwelling units.

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[1] Loc. cit.

[2] Newark, Newark Public Library, "Ironbound City," (Copyright 1953, Fidelity Union Trust Company), pp. 3-4. By permission of publisher.

[3] Newark, CPB, A Preliminary Report on Housing Conditions and Policy for Newark, New Jersey, No. 4 Series, 1945, pp. 13 and 11.

Age of dwellings. The condition of housing was viewed also in terms of the age of dwellings. Edward J. Maier, wrote to the Mayor in 1945 that the condition of housing in Newark was "more acute than many other cities of comparable size." Because the City was "an old built-up city", it lacked the "possibility for expansion to meet the competitive development of modern suburban residential areas." As "a relatively old city," many buildings were found that had "long outlived their usefulness."[1]

In 1940 the Federal Census attempted to determine the age of buildings. A report was secured on 68,293 dwellings or 60 per cent of the total. They were distributed as follows according to periods constructed:

Years Constructed	Number	Per cent[2]
1930-1940	3,321	4.9
1920-1929	18,036	25.4
1900-1919	28,083	41.1
1899 or earlier	18,853	27.6

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[1] CPB, A Preliminary Report on Housing Conditions and Policy for Newark, N. J., No. 4, April, 1945, n. p.

[2] Ibid., pp. 24-25.

According to a supplementary report on the above statistics, Tract 84 had the highest percentage of such buildings, that is, 92.9 per cent. Three tract in the Ironbound contained "more than 75 per cent old buildings," while others with the same high percentage were located immediately east and north of the downtown business section. These buildings constructed in 1899 or earlier, were 58 years old or older in 1958. They were "obviously ... outmoded."[1]

The worst condition of housing in Newark was described as "a broad band" extending in a north and south direction through the center of the City. A number of tracts had "more than 60 per cent of the dwelling unit which were deficient in one or more respects and numerous others had a range of 35 to 60 per cent. "This belt" contained areas "where the worst housing conditions" existed, viz., "the Third and First Wards." Some tracts in the eastern part of the City showed a high percentage of bad housing but these areas were "much smaller in extent."[2]

All the buildings constructed in 1899 or earlier were located in the inner city. Census Tracts were as follows: 86, 84, 85, 80, 11, 81, 65, 79, 76, and 74.[3] This broad bank of obsolete dwelling units was recommended for complete demolition as shown in Figure 2.[1] Urban blight had spread in varying degrees to every area of the City as was also shown in Figure 2. It was significant to note that the six selected churches for case history study were directly or indirectly involved in the areas of obsolete dwellings. The Third Presbyterian Church was located in Tract 81 prior to its relocation in 1941 to Tract 94. The Mount Pleasant Baptist Church was located in Tract 87 which was adjacent to Tracts 86 and 85, prior to its first relocation in 1890. Then by 1958, the inner city boundary had engulfed Tract 87 which was adjacent to Tract 92 in which it was located before removal to Tract 93 in 1928. Three of the churches that remained in the inner city were completely engulfed by obsolete dwellings. The House of Prayer (Episcopal) was located on Broad Street in Tract 86. Christ Episcopal Church in the Ironbound was located in Tract 79 and the Second Presbyterian Church at Washington and James Streets was almost centrally located in Tract 85. Whereas, the Walnut Street Baptist Church was in close proximity to Tracts 79, 76, and 74 in the Ironbound. This aspect of their physical setting formed a significant part of the interaction between the churches and their social environment, as was disclosed by the case history studies.

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[1] CPB, _A Preliminary Report on Housing Conditions and Policy for Newark, N. J._, 1945, No. 4 Series, p. 15.

[2] CPB, _A Preliminary Report on Housing Conditions and Policy for Newark, N. J._, No. 4, April, 1945, p. 23.

[3] _Ibid._, pp. 24-25.

Population Succession

The ethnic background of occupants of dwellings and their successive shifting to other areas of the City while being replaced newcomers in their former residences constituted the problem of population succession. This shifting of the population impinged directly upon the well being of Protestant churches in the inner city. Because of the religious motivation and ethnic character of the founders of Newark, a retrospective view of the composition of the population was helpful in understanding the dynamics of population shifts since the turn of the twentieth century. For this reason, the first part of this discussion dealt with historical background; the second part analyzed trends from 1900 to 1958.

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[1] See Figure 2, p. 27.

Historical background. Several aspects of the historical background of the population of Newark threw light upon its unique character with respect to ethnic composition, areas of settlement, and the centrifugal movement of ethnic groups toward the periphery of the City and the suburbs, These historic features were as follows: exclusive Puritan origin as a church, cosmopolitan growth, attitude toward newcomers, and decline of Puritan descendants.

The original settlers of Newark were dissenting Puritans from the New Haven Colony. They were of Anglo-Saxon stock who came with the avowed purpose of establishing a "theocracy or a little Kingdom of God on earth." As such Newark was an exclusive community.

Full citizenship, voting privilege and office holding were restricted to those who were "members of some or other of the Congregational Churches."[1] The object of Abraham

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[1] Stearns, op. cit., p. 15.

Pierson, first pastor, First Church of Newark, and his associates was to found: "Diocentis et Regentis, to make it become what Paradise is called, 'an Island of the Innocent.'" Of the two attempts of Pierson and his followers to realize this dream, Stearns said: "Few communities have approached nearer to the mark, than did the town of Newark during the continuance of that same old Puritan regime."[1]

According to Walter S. Nichols this original character of Newark was maintained for a half century. He wrote as follows:

> For half a century those pioneers knew no town apart from their ecclesiastical organization .... New immigrations were soon to break down those exclusive barriers which had been so carefully erected and more liberal views were to soften the spirit of exclusiveness inevitable in such a movement.[2]

The trend toward a cosmopolitan population in Newark began to show itself very soon after the Civil War. The Irish and the Germans had been "a factor in the community's development for several decades before the war and were no longer looked upon as 'outlanders'. In the 1860's the Italians began to appear, the first little group arriving as early as 1866 and probably earlier." Urquhart said:

> They did the work of laborers the Germans and Irish had done before them, and a goodly proportion of them are still doing it, although now forced to share it with the Russians, Poles, Roumanians

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[1] Stearns, op. cit., p. 15.

[2] Nichols, op. cit., p. 203.

> and other more or less kindred races; the Hungarians, and latterly the Greeks.[1]

The diverse ethnic character of Newark was a well established fact prior to the turn of the twentieth century. This change in the ethnic composition was reflected in the organization of churches, missions, and centers for diverse ethnic and national groups as shown in Figure 7.[2]

Expecially illuminating was Urquhart's statement concerning the attitude of the descendants of the Puritan founders toward newcomers. Said he: "When the Irish and then the Germans first came to Newark they were looked upon with something akin to distrust ...." Likewise, "neither the native born nor the Irish and German newcomers understood each other." Subsequently, "the Italians were received in much the same way by those already on the ground, and much the same process of amalgamation was begun all over again." As for the Italians there was much to learn, having come from a section of Italy where they and their people for generations had been forced "to live lives almost diametrically opposed to all that we of these United States consider essential to good citizenship." They had much to unlearn, and "the native born have not always exercised the proper forbearance."[3]

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[1] Urquhart, et. al., op. cit., II, pp. 825-826.

[2] See Figure 7, p. 42.

[3] Ibid., II, p. 826. See also "Newark", op. cit., p. 675.

By 1913, according to Urquhart, the Italians had made substantial growth in "true Americanism." There were "many Italian citizens of sterling respectability" who were better understood. There were also "many Italian residents of means," and many who were destined "to take an active and praiseworthy part in the advancement of the city in the immediate future."[1]

Stearns called attention to the fusion of the Scotch with the original settlers. Said he:

> Scotch families, and probably with decided Scotch predilections, formed a part of the population of Newark before the close of the seventeenth century, and were intermingled extensively by marriage with the families of the first settlers.[2]

It was through this process and the continued emigration of Scotch Presbyterians to Newark, for the most part, that there was a smooth transition from the Congregational form of church government to the Presbyterian form.[3] This fact accounted for the vested interest that the Presbyterian churches had in downtown commercial property in 1958.

Urquhart pointed out that in 1878, "no less than forty-eight of the founders'" families of Puritan descendants were still in or nearby Newark. In fact, they "still exercised a controlling influence over the general habits, customs, character and government of the community." However, the population of Newark had increased to 120,000. Of this number, about 70,000 were either foreign-born or of foreign-born parentage. The rest of the population consisted of "thousands of inhabitants who came hither from other States, so that those of whose forefathers founded Newark," the number was comparatively small, that is, "probably not more than eight to ten thousand."[1]

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[1] Urquhart, et. al., op. cit., p. 826.

[2] Stearns, op. cit., p. 127.

[3] Ibid., pp. 123-129.

By 1913 it was doubted that there were any more than a few hundred in Newark who could trace their lineage back to the founders. Said Urquhart:

> The grip of the founers' descendants was loosened, with the election of Mayor Fiedler and it is really no reflection upon them to say that the community has gone forward more rapidly since then; whilst it cannot be denied, the problem, of good government promoters have increased. A government that reflected the ideas of the majority was essential, however.[2]

Therefore, the ethnic character of Newark began to change early in its history and continued to change during the twentieth century.

Population Trends: 1900-1958

This analysis of population trends sought to establish several objectives, viz., general trends, a comparison of native whites with foreign-born, a comparison of both with Negro, extensive heterogeneity, and some illustrations of centrifugal movement of ethnic groups from the inner city.

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[1] Urquhart, et. al., op. cit., II, p. 825.

[2] Loc. cit. By permission of the Lewis Historical Publishing Company, Inc.

General population trends. On the whole, the long time trend in population growth continued for Newark during the twentieth century. In 1900 there were 246,070 people in Newark as shown in Table 12.[1] The total population increased during the first decade of the century to 347,469, i. e., a gain of 101,399 or 41.2 per cent. For each succeeding decade there was a gain until the peak was reached in 1930 with 442,337, that is, a gain of 27,813 over the previous census, or 6.7 per cent. From 1930 to 1940 there was a loss of 12,577 or 2.8 per cent. This drop occurred during the Great Depression when there was quite a "back to the land movement" as well as great emphasis upon birth control. Notwithstanding, the decade 1940 to 1950 experienced a rise of 9,016 or 2.0 per cent. Thereby, the general trend toward increase in the population was resumed, although it did not reach the peak of 1930.

A comparison of native whites with foreign-born whites was revealing. In 1900 native whites exceeded the foreign-born by only 502 persons, that is, an excess of only 0.7 per cent as shown in Table 12. During the decade 1900 to 1910, the foreign-born excelled the native whites by 15,918 or an excess of 16.8 per cent over the native whites. The trend was reversed, during the next decade, i. e., 1910 to 1920. During this period, the native whites excelled the foreign-born by 163,217 or an excess of 139.4 per cent. From 1920 to

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[1] See Table 12, Appendix A.

1930, native whites continued to lead with an excess of 172,188 or 149.4 per cent over the foreign-born whites. It was during this decade that the effects of restrictive immigration laws ended "the major influx" of immigrants from Europe.[1]

Thereafter, foreign-born whites continued to decline each decade until a low of 70,662 was reached in 1950 or only 612 more foreign-born whites than in 1900 as shown in Table 12. At this point, the process of assimilation of foreign-born whites with native whites was noted. An examination of the figures on mixed parents for whites from 1900 to 1930 gave some indication of this process.

Meanwhile, the upward trend of native whites continued until the decade, 1940 to 1950, when there was a loss of 701 or 0.2 per cent. At the same time, native whites were by and large the overwhelming majority in Newark's population. These included second and third generation foreign-born descendants who were native as the process of assimilation as well as restrictive immigration laws would continued to reduce the number of foreign-born whites.

Equally significant in the total population trends, in Newark, was the phenomenal increase in its Negro population since the turn of the century. Of the three major classifications of ethnic groups shown in Table 12, the Negro population showed a steady increase from 6,694 in 1900 to 74,965 or a gain of 68,271, that is, 1,019.8 per cent during the first half of the twentieth century. Thus, while the number and per cent of foreign-born whites declined during this period, the number and per cent of Negroes increased. The significance of this fact was noted in Chapter IV by instances of the transferral of valuable church properties in the inner city to Negro congregations. There was also evidence of Negro membership in the four selected churches that remained in the inner city.

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[1] Tyler, op. cit., p. 80.

Now it should be noted from Table 12 that the first great numerical increase came between 1920 and 1930. At this time, the number jumped from 16,977 to 38,880, or an increase of 129.0 per cent. That is, a comparison for the same decade, revealed that the foreign-born whites declined; whereas, the trend of the Negro population was upward. There was something of a see-saw pattern, that is, as the former went down the latter went up. The interaction between the church and its social environment reflected the same pattern especially in the case of Christ Episcopal Church in the Ironbound. It was predominantly a Negro Parish in 1958.

Another way of viewing the comparative statistical significance of each general classification of ethnic groups was the proportion of each to the total population. In 1900, Negroes constituted only 2.7 per cent of the population; whereas, in 1950 the percentage was 17.0. Foreign-born whites reached the peak in 1910 when they constituted 31.8 per cent of the total. Thereafter, they declined proportionately until they represented only 16.1 per cent of the total in 1950. Only during the peak year of foreign-born whites and in 1900 did any group rank higher proportionately than native whites. The peak was reached by native whites in 1940 when they constituted 68.2 per cent of the total as shown in Table 12. By 1950 this percentage declined slightly to 66.6 per cent. Nevertheless, native whites were proportionately the overwhelming majority group.

The extensive heterogeneity of Newark's population in 1950 may be seen by a study of the detailed census tract data.[1] The writer counted twenty-two different countries, including the continent of Asia, from which Newark's foreign-born whites came. They represent 70,662 persons or 16.1 per cent of the total in 1950. The number and per cent of foreign-born whites from ten of the principal countries were shown in Table 13.[2]

The countries selected were important for several reasons. The English and Scotch were among the earliest settlers of Protestant background. The Irish, Germans, and Italians appeared in lagge numbers during the 19th century. The Irish and Italians were generally of Catholic background;[3]

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[1] CPB, 1950 United States Census Population Data of Newark, N. J., Table 1, pp. 3-8.

[2] See Table 13, Appendix A.

[3] Fairchild, Immigrant Backgrounds., pp. 124-125; 127-131, Cf., Shippey, "Methodism in Hudson County: 1900-1949", p. 5, and Tyler, op. cit., p. 68.

whereas, the majority of the Germans were of Lutheran adherence.[1] The Russians, Rumanians, Austrian, and Polish were known to be sources of large Jewish immigrants.[2] The Portuguese were mentioned frequently to the investigator as a recent immigrant group. In addition, most of these groups were included because they numbered more than a thousand each in 1950. This great diversity of ethnic and national groups was reflected in the churches, missions, and centers shown in Figure 7.

By using the data shown in Table 13, the ten principal countries of Newark's foreign-born whites in 1950 were ranked as follows:

Rank	Country	Per cent
1	Italy	28.5
2	Russia	16.0
3	Poland	12.2
4	Germany	7.0
5	Austria	6.1
6	Ireland	5.1
7	England	3.0
8	Scotland	2.4
9	Rumania	0.9
10	Portugal	

It was noteworthy to observe that, with the exception of Germany, the countries having 5 per cent or more foreign-born whites in Newark were countries which were traditionally non-Protestant. In fact, according to the above scheme of ranking the countries, Italy, with a Roman Catholic background of adherents, assumed first place; whereas, Russia, Poland, and Austria with large Jewish potentials were also in the upper half of the ranking scheme. Contrariwise, Protestant England and Scotland were in the lower half as contributors to the foreign-born white population. In this analysis, at least by the infiltration of foreign-born whites, it was significant to note that as Catholic and Jewish elements increased, Protestant elements decreased.

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[1] Ibid., (Tyler), p. 69.

[2] Fairchild, Immigrant Backgrounds, pp. 124-131.

One final group added to Newark's heterogeneous population since and during World War II, viz., Puerto Ricans. Strictly speaking, they were not "immigrants" but "migrants". "They are native-born American citizens, free to come and go as they please without restriction by immigration quotas."[1] In 1956, it was estimated that about 6,500 were in Newark and about 1,100 new ones were expected to come each year.[2] The investigator learned of their vast unemployment as they tried to eke out an existence in Newark's inner city. Generally speaking, they were of Roman Catholic background. From this source of internal migration, Newark was also getting its share of non-Protestant newcomers. Nevertheless, their presence in Newark's inner city was evident by a Spanish Speaking Ministry at The Second Presbyterian Church.

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[1] Tyler, op. cit., p. 80.

[2] Frank J. Prial, "Teacher and Interpreter Team to Help Puerto Ricans in Newark," Newark Sunday News, October 14, 1956.

Likewise in this phase of the discussion, the Negro should be identified with Protestant adherents,[1] as the group which had shown the most phenomenal growth since 1900. Arthur E. Holt described their invasion of Chicago as "a great population of common labor which is Protestant." Said he in 1928:

> They have taken over churches which were formerly Hebrew synagogues and old established Protestant churches, and are filling them to overflowing. If their skins were not black you would call this an epoch-making event in Chicago Protestantism....[2]

Then he compared American industry with a four-layer cake:

> The top layer is Protestant; the second layer is Catholic; the third layer is Jewish; and thanks to the Negro, the bottom layer is becoming Protestant once more.[3]

That this kind of interaction had taken place in Newark becomes evident from the subsequent discussion of guiding principles in the decisions made by the six churches for case history study. With this heterogeneous population and its diversity of religious adherence before us, we turned next to attitudes and areas of settlement of newcomers.

Attitudes and Areas of Settlement

Attitudes and areas of settlement were significant aspects of this phase of the inquiry. The attitudes of the first settlers toward newcomers of diverse ethnic and national origin contributed inevitably to concentrated settlement of subsequent immigrants and migrants to one or more areas of the City. That these attitudes have persisted generally in America was affirmed by Poyntz Tyler. Said he, concerning immigrants:

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[1] Loescher, op. cit., p. 64.

[2] Holt, op. cit., p. 73.

[3] Loc. cit. Copyright 1928 by the University of Chicago. Permission granted.

> Many found what they sought, and after finding it seemed reluctant to let others seek it too. They tended to look askance at the latecomer and to feel that his customs, his language, his religion, his very lateness, made him a threat to the peace and prosperity and security of the new land. After three centuries, and in varying degrees, that feeling is still with us; but it is leavened today to a respect for the rights and dignity of many that is inerent in the two points of view--both honest, both sincere--that Americans now hold in regard to immigration.[1]

These attitudes of earlier settlers were not the sole factor which made for "clustering, segregation and concentration" of similar ethnic groups in the city. Riemer called attention to the fact that "the desire for close neighborly relations between like-minded people" was "the primary purpose of clustering."[2] Likewise, "the trend toward segregation is continuously re-enforced in the competitive urban environment." Thus, "lower status groups" find a measure of protection "against being snobbed in their private lives" through "their concentrated clusterings of homogeneous housing and occupancy patterns."[3] Thus, there was a complex of attitudes which entered into the total pattern of ethnic concentration in areas of settlement of the City.

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[1] Tyler, op. cit., p. 3. By permission of The H. W. Wilson Company.

[2] Riemer, op. cit., p. 134. [3] Ibid., p. 135.

In 1911, the Reverend D. W. Lusk made a survey for the Newark Presbytery on areas of concentration of different nationalities in Newark. The results of his findings were shown in Figure 15. The present writer imposed upon this map the 1950 inner city boundary and the downtown district in order to emphasize the relationship of settlement areas to the inner city.

In 1911, the estimated foreign population of Newark was 235,000 as shown in Figure 15. This included 11,000 Negroes who were classified with the "foreign population." Areas of settlement by predominant nationalities or ethnic groups were shown in Figure 15. By ethnic groups the number of occupied, non-contiguous ethnic areas were distributed as follows:

Germans - 4
Slavs - 3
Italians- 4
Chinese - 1
Irish - 3
Negroes - 6
Jews - 1
Greeks - 1

Of these 24 areas of settlement, 19 were encompassed by the 1950 inner city boundary. Three others were mainly within the boundary; while there were only two beyond the inner city, viz., the Silver Lake Italian and the German settlements in North Newark.

With this dispersal of some of the principal foreign-born white nationalities before us, and that of Negroes, the out-movement of some of the agressive groups and their replacement by newcomers was viewed. Riemer pointed out the two-way

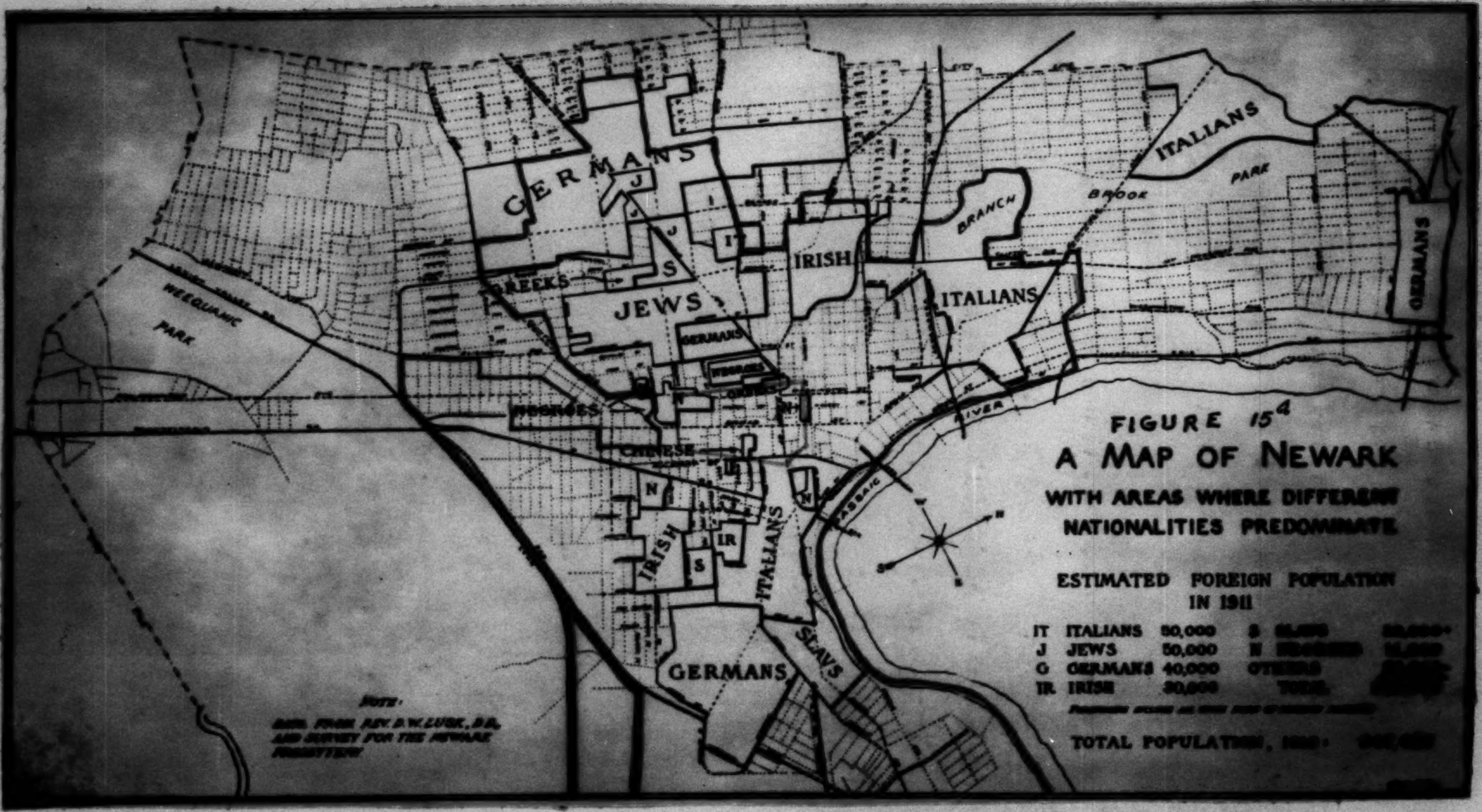

FIGURE 15[a]

A MAP OF NEWARK

WITH AREAS WHERE DIFFERENT NATIONALITIES PREDOMINATE

GERMANS
ITALIANS
PARK
BROOK
BRANCH
IRISH
JEWS
GREEKS
J
S
IT
GERMANS
NEGROES
CHINESE
N
IR
ITALIANS
SLAVS
GERMANS
PASSAIC
RIVER
WEEQUAHIC
PARK
ESTIMATED FOREIGN POPULATION IN 1911
IT ITALIANS 80,000
J JEWS 50,000
G GERMANS 40,000
IR IRISH 30,000
S SLAVS [illegible]
N NEGROES [illegible]
OTHERS [illegible]
TOTAL [illegible]
TOTAL POPULATION, [illegible]
NOTE: DATA FROM REV. D. W. LUCK, D.D., AND SURVEY FOR THE NEWARK PRESBYTERY

[a] Newark, BAC, [McDougall], *op. cit.* n. p. Base Map — Courtesy of G. P. Putnam's Sons

function of the inner city or slum. Said he: "The urban slum has always been a two-way station of social transition. It has harbored both those on the way up and those on the way down."[1] The questions evoked were: Which of these ethnic groups succeeded in climbing the socio-economic ladder sufficiently to escape the inner city environment? In turn, who were their successors in the area? Three cases served to illustrate the process, viz., the Germans, the Italians, and the Jews.

The Germans and their successors. West of the downtown district, there were along Springfield Avenue two comparatively small areas of settlement, one of Negroes and one of Germans, as shown in Figure 15. Edward S. Rankin made reference to this settlement of Germans. It was "originally settled for the most part by a thrifty German population." It was called "Stumptown" because when an owner built a house he "selected four trees the proper distance apart and sawed them off square a foot or two above the ground. These four stumps were then used for the foundation of the house."[2]

This area of settlement of Germans was bound on the east by High Street, on the north by Springfield Avenue, on the west by Howard Street, and on the south by Morton Street.

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[1] Riemer, op. cit., p. 139.

[2] Rankin, op. cit., p. 65. See also Urquhart, et. al., II, op. cit., pp. 1082-1087.

This area was superimposed upon a census tract map of Newark as shown in Figure 16. It was noted that the area embraced approximately two-thirds of Census Tract 65 and about a sixteenth part of Tract 63. Using this technique, it was possible to make a comparison of the transition which took place in this area of settlement of Germans as designated in Figure 15 by Lusk in 1911.

As a whole Census Tract 65 sustained a loss of 585 or 25.8 per cent of whites in occupied dwelling units between 1940 and 1950 as shown in Table 14. There were only 1,675 whites in Tract 65 in 1950. During the same period, the number of Negro occupants of dwelling units increased in Tract 65 by 151.1 per cent or a gain of 1,840 as shown in Table 14. This increase brought the total up to 3,067 in 1950. Thus, in 1950, the ethnic character of Tract 65, at the core of this old German settlement, was predominantly Negro.[1] The transition was augmented further from 1940 to 1950, i. e., the number of foreign-born Germans in Tract 65 declined from 71 to 43.[2] The evidence seemed plausible that the change in the ethnic character of the area was appreciable as far as Germans were concerned. The proximity of this and other areas of settlement of Negroes to the former site of the

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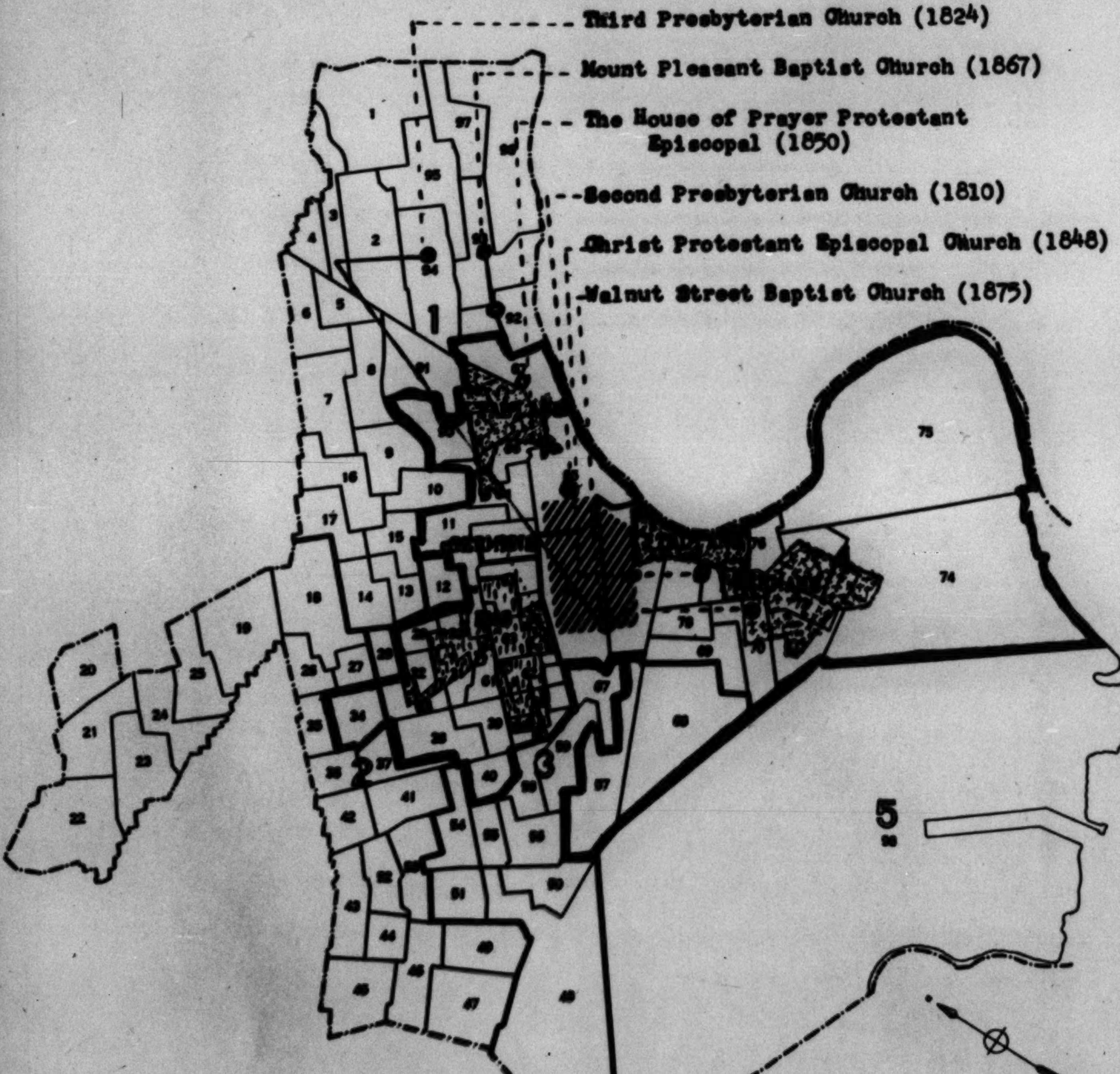
[1] See Table 14, Appendix A.

[2] 16th Census of the United States 1940: Population and Housing, Statistics for Census Tracts, Newark, N. J., Table 3, p. 29 and 1950 United States Census: Population Data of Newark, N. J., by Census Tracts, Table 1, p. 7.

FIGURE 16

A CENSUS TRACT MAP OF NEWARK, SHOWING SUPERIMPOSED AREAS OF PREDOMINANCE OF THREE MAJOR ETHNIC GROUPS, GERMANS, ITALIANS, AND JEWS, 1911


Third Presbyterian Church (1824)
Mount Pleasant Baptist Church (1867)
The House of Prayer Protestant Episcopal (1850)
Second Presbyterian Church (1810)
Christ Protestant Episcopal Church (1848)
Walnut Street Baptist Church (1875)
1
2
3
5

Base Map - Courtesy of Newark Welfare Federation

Third Presbyterian Church gave added significance to the change in ethnic composition of Tract 65.

There was another interesting area of settlement of Germans in the Ironbound as shown in Figure 15. The Walnut Street Baptist Church was located in it and was formerly called the Second German Baptist Church. The area was bound on the northeast by Ferry Street, on the southeast by Magazine Street, on the south by Amsterdam, on the southwest by Jabez Street, on the north west by Elm and Chestnut Streets, and on the north by Van Buren Street. This area was superimposed on the census tract map also. Practically all of Census Tract 72 was in its center as shown in Figure 15. Beginning on the south side of Census Tract 72, the area embraced about two-thirds of Tract 71, one-third of Tract 70, and on the northeast side, approximately two-thirds of Tract 73 and about one-twentieth of Tract 74.

Prior to the turn of the 19th century there was evidence that the beginning of the transition of the ethnic character of the area was in process. The historical sketch on the "Ironbound City" described this "new tide of immigration from Southern Europe." Under its impact, "the Germans grativated to Clinton Hill, 'Mortgage Hill' as it was called for obvious reasons in those first years of the move." The newcomers were chiefly Italians. The following transition was described:

> Grapes, tomatoes and peppers now grew on the old German farms. Goats grazed in vacant lots. New

> names appeared in the shops. The center of the community was Jefferson Street and the Irish Fifth Avenue became the Ironbound Little Italy.[1]

Likewise, according to this historical sketch, other immigrants came:

> Portuguese and Spaniards seeking war jobs joined the Italians in large numbers, settling in the vicinity of Market, Monroe, and Madison Streets. Together they formed almost as large a group as the Italians, but have been quickly absorbed into American life.[2]

This infiltration occurred during the war years of 1914-1918.

Next the transition was viewed from the perspective of census tract data that to a large extent embraced this area of settlement which was predominantly German in 1911. The change in the ethnic composition of the old German settlement in the Ironbound was shown in Table 16[3] census tracts for principal foreign-born nationalities and native whites. The tracts were arranged from the center outward. The central tract was put first because it embraced a substantial portion of the settlement as shown in Figure 16.

A decline in the total population in each of these tracts was shown in Table 16. The loss sustained extended from 61 or 1.7 per cent in Tract 71 to 910 or 18.2 per cent in Tract 70. For native whites, only Tracts 74 and 71 showed a gain, that is, 19 or 0.9 per cent and 151 or 5.7 per cent, respectively. The losses sustained in the other four tracts ranged from 101 or 3.9 per cent in Tract 77 to 667 or 17.7 per cent in Tract 70. As might be expected, all tracts disclosed a significant decline in the number and per cent of foreign-born whites. This decline ranged from 21.9 per cent in Tract 77 to 34.1 per cent in Tract 73. Likewise, a decided decline in the number and per cent of foreign-born Germans was shown. The range was from 44.4 per cent in Tract 77 to 64.7 per cent in Tract 70.

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[1] "Ironbound City", *op. cit.*, *ca*. p. 10. The Irish "shifted to Vailsburg" at the same time. (*Loc. cit.*).

[2] *Loc. cit.* By permission of Fidelity Union Trust Company.

[3] Table 16, Appendix A.

Since 1911 the Italians have been a significant element in some tracts embodied in the area as shown in Table 14. This fact obtained in spite of the decline in the number of foreign-born Italians in these tracts. Between 1940 and 1950, Tract 70 showed a decline of 188 or 31.8 per cent; and Tract, 71, 33 or 16.5 per cent; Tract 77, 143 or 32.9 per cent. The point of emphasis here was that since 1911 when Germans were predominant, an appreciable invasion and apparent exodus of Italians occurred.

A similar decline in the number of Poles was shown in Table 13. The range extended from a loss of 35 or 22.5 per cent in Tract 74 to 145 or 40.9 per cent in Tract 73. Tract 72 in the center of the area had the highest number of Poles in 1950, that is, 319. Here the loss was only 77 or 19.4 per cent over the previous decennial census.

The examples of the Italians and the Poles in this old area of settlement of Germans in the Ironbound seemed to indicate invasion and partial exodus of both of these foreign-born groups to other areas of the City.

The shifting of Germans to peripheral areas of the City was then explored. Lusk's map of Newark showed a small colony of Germans at the extreme north end of Newark in 1911. This area was embraced partially by portions of Census Tracts 1, 97, and 96. A decline in the number of foreign-born Germans in each Tract was shown in Table 17.[1] However, the data substantiated the fact that Germans were in large numbers in the area. Tract 1 sustained a loss of 32 or 30.1 per cent during the decade, 1940-1950; Tract 97, a loss of 32 or 34.7 per cent; and Tract 96, a loss of 26 or 55.3 per cent.

The same conclusion was drawn by examining the change in Tracts 41, 42, 43, and 37 in Clinton Hill. Each tract disclosed a substantial decline since 1940. Notwithstanding, the figures ranged from a decline of 82 or 48.2 per cent in Tract 37 to 103 or 34.2 per cent in Tract 42. Tract 42 had the largest number in 1940, that is, 301, in 1940 and continued to have the lead in 1950, with 198. Furthermore, the illustrative tracts shown in Table 17 for the Vailsburg section revealed a similar pattern of earlier settlement of many foreign-born Germans although the number had declined in each tract by 1950. To a smaller extent, the pattern of spreading toward the periphery of the city was indicated by illustrative tracts in the Weequahic section as shown in Table 17. Only

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[1] See Table 17, Appendix A.

Tract 45 showed a gain in the number of foreign-born Germans during the decade 1940-1950.[1] All others showed a decline which ranged from 5.9 per cent in Tract 47 to 48.9 per cent in Tract 44. In these three districts there was evidence of a former larger number of foreign-born Germans whose number was depleted by death or removal.

The Italians and their successors. Lusk's map of Newark revealed a large area in the Ironbound which was predominantly Italian in 1911. This area was bound on the north by the Passic River; on the east by a smaller settlement of Slavs and the large German settlement; on the south side, by two very small settlements, one of Slavs and the other of Irish; and on the west side, by Mulberry Street which was encompassed by a part of the downtown district in 1958. In the portion near the downtown district, there was a small colony of Negroes which was completely engulfed by the Italian settlement.

This large area of settlement of Italians embraced portions of four census tracts as shown in Figure 16. Its center was approximately two-thirds of Tract 79 which rested in the bend of the Passaic River. On the east, it embraced about two-fifths of Tract 76 and over two-thirds of Tract 77 on the west side of Tract 79, the area embraced about one-eighth of Tract 80.

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[1] The increase in the number of foreign-born Germans was significant for Tract 45 and others; in spite of restrictive immigration, the flow had not stopped. Helen F. Eckerson reported, "2,600,217 immigrants admitted between 1945 and 1957," of these "nearly two-thirds came from seven countries, viz., "Germany (345,233), Canada (293,604), Mexico (274,983), United Kingdom (254,747), Poland (202,705), Italy (187,571), and West Indies (110,507)." See Eckerson, op. cit., pp. 35-36.

The change in the ethnic composition of this old Italian settlement in the Ironbound was analyzed on the basis of census tracts involved. The percentage of change between 1940 and 1950 of native whites and foreign-born Italians was shown in Table 14. Tract 79 showed a gain of 8, or 0.3 per cent in native whites; whereas, Tract 80 showed a gain of 182, or 8.5 per cent. Contrariwise, Tracts 77 and 76 revealed a loss of native whites, that is 343 or 15.3 per cent for the latter and 101 or 3.9 per cent for the former. All tracts also showed an appreciable loss of foreign-born Italians during the decade. For the central tract, 79, there was a decline from 514 to 334 or a loss of 180 or 35 per cent. For Tract 77, the loss was 143 or 32.9 per cent; Tract 76, a loss of 74 or 46.5 per cent; and Tract 80, a loss of 27 or 35.5 per cent.

For the same tracts, the foreign-born Italian and native whites declined as shown in Table 14; whereas the Negro constituent increased in every tract as shown in Table 15. This displacement of Italians by Negroes was significant. Gist and Halbert pointed out that the Italians offer a very little resistance to the invasion of Negroes.[1] This fact may account for the little colony of Negroes which was noted in the old Italian settlement as early as 1911. It appeared that the small colony of Negroes expanded over a considerable area since 1911. The following increase in the number of Negroes in these tracts was shown in Table 15:[1]

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[1] Gist and Halbert, *op. cit.*, p. 191.

Tracts	1940	1950	Change	
			Number	Per cent
79	241	416	175	72.6
77	8	30	22	27.5
76	196	263	67	34.1
80	772	1,502	730	94.5

The above figures seemed to indicate clearly that at least there was a counter trend in the increase of Negroes in the old Italian settlement. This trend would tend to off-set losses sustained from the decline in native whites and foreign-born Italians.

On the other hand, an examination of the census tract data on principal foreign-born groups showed that as of 1940, Spain and Portugal combined were well represented. The distribution by tracts was as follows: Tract 79, 897; Tract 77, 272; Tract 76, 283; and Tract 80, 159. Apparently because of their quick assimilation or removal to another area, they were not listed in the 1950 census tract data. The fact remained that they formed an appreciable element of the population in 1940.

The census tract data also showed a perceptible number and change in the Polish element. With the exception of Tract 80, each showed a decline in the number of Poles from 1940 to 1950:

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[1] See Table 15, Appendix A.

Tract	Poles		Change	
	1940	1950	Number	Per cent
79	57	31	-26	-45.6
77	152	82	-70	-46.0
76	343	221	-122	-35.5
80	56	66	+10	+17.8

It was apparent, then, that while the number of foreign-born Italians declined in this area of settlement, there had been successive replacement by Spanish, Portuguese, and Poles. These, also, had declined and the significant change in the ethnic character of the area was the continued increase of the Negro element. These findings were also important because two of the churches under purview were located in the Ironbound.

The second major area of settlement of Italians in the inner city area was also shown in Figure 15. It was bound on the north by Bloomfield Avenue and Clark Street; on the east by Passaic Street, 7th Avenue East, Broad Street and Essex; on the south, by Plane Street, State, Naussau, Nesbitt, Sussex, Dey, and Central Avenue; and on the west side by Mt. Prospect Avenue, Clifton, and again Mt. Prospect. The area was especially important because two of the churches for case history study were in close proximity to it.

The area was superimposed on the census tract map also as shown in Figure 16. It embraced all of Tract 88, all of the occupied part of 90, about four-fifths of 89, about one-half of 86, approximately one-third of 84 and one-tenth each of

85 and 87. These tracts were listed in terms of their gradient proportion in the area.

An exploration of the change in the ethnic composition of this second major area of settlement of Italians in the inner city since 1911, as evident by census tract data for the decade, 1940-1950, was revealing. The foreign-born Italian population declined appreciably in every tract during the period as shown in Table 14. The percentage range of decline was from 19.3 per cent in Tract 87 to 41.6 per cent in Tract 84. Meanwhile, there was a significant increase in the Negro population in Tracts 88, 90, 86, and 85 as shown in Table 15. Only Tracts 84 and 87 sustained a loss. The number and per cent of change in these tracts was as follows:

Tract	Change in Negro Composition 1940-1950	
	Number	Per cent
88	+90	20.5
90	+184	113.5
86	+1,788	383.6
85	+586	128.7
84	-132	-11.4
87	-12	-7.9

The number and per cent of increase in Negroes ranged from 90 or 20.5 per cent in Tract 88 to 1,788 or 383.6 per cent in Tract 86. An examination of census tract data showed no significant number of the principal foreign-born nationalities, save the Italians, in the second major area of settlement of

Italians in 1911.[1] The general increase in the number of Negroes in this old Italian settlement, north of the downtown district, appeared to be the major factor of change in its ethnic composition since 1911 and from 1940 to 1950.

The outmovement of foreign-born Italians to peripheral areas of the City was significant. Selected census tracts which showed an increase were presented in Table 18. The census tracts selected were located in districts of Newark that were known to afford improved housing conditions as compared with the extensive obsolescence of the inner city. An examination of the change in the composition of census tracts as shown in Table 13 gave the overall picture. In many tracts in which the Italians gained ascendancy or at least a significant increase, there were losses by 1950. Albeit, the increase of foreign-born Italians in more desirable areas was shown in Table 18.

From the increase in the number of foreign-born Italian occupants of dwelling units in the census tracts shown in the more desirable districts of Newark, their dispersal outward from the inner city seemed important. First, these figures disclosed that many foreign-born Italians were in Newark notwithstanding restrictive immigration since 1929.[2]

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[1] _16th Census of the United States, 1940, Population and Housing, Statistics for Census Tracts, Newark, N. J._, Table 3, pp. 32-33; and _1950 United States Census Population Data of Newark, N. J. By Census Tracts_. Table 1, p. 8.

[2] Eckerson, _op. cit._, p. 36.

TABLE 18

THE CENTRIFUGAL MOVEMENT OF FOREIGN-BORN ITALIANS TO BETTER RESIDENTIAL AREAS OF NEWARK, 1940-1950[a]

WEEQUAHIC DISTRICT

Tract	Increase: 1940-1950	
	Number	Per cent
48	25	26.3
50	7	11.1
44	3	7.3

CLINTON HILL

Tract	Increase: 1940-1950	
	Number	Per cent
41	12	75
42	69	191.6
43	6	16.2
54	7	11.1

ROSEVILLE

Tract	Increase: 1940-1950	
	Number	Per cent
7	135	162.6
16	36	38.7
9	57	27.4

VAILSBURG

Tract	Increase: 1940-1950	
	Number	Per cent
19	40	34.7
20	9	3.9
21	40	52.6
22	132	46.6
23	60	75.0
24	37	15.1
25	146	92.4

NORTH NEWARK

Tract	Increase: 1940-1950	
	Number	Per cent
1	9	113.7
95	103	133.7
93	18	18.3
92	18	17.8

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[a] USBC, *16th Census of the U. S.*, *Population and Housing, Statistics for Census Tracts*, Table 3, pp. 18-34; and CPB, *1950 U. S. Census*, *Population Data of Newark, N. J., by Census Tracts*, Table 1, pp. 3-8.

Second, the figures demonstrated the validity of prevailing belief concerning the penetration of Italians in traditionally fine residential districts. Finally, the penetration into North Newark was significant because the two churches, under purview, relocated from the inner city to this section, viz., The Third Presbyterian Church to Tract 94 and the Mount Pleasant Baptist Church to Tract 93. Although Tract 94 showed a decrease in the number of foreign-born Italians, there was only a loss of 13 or 4.1 per cent between 1940 and 1950, as shown in Table 14. The presence of the Italians was noted by informants as a factor in the decline in Protestant adherents in the area.

The outmovement of Negroes from the inner city was also of interest. Likewise, they had penetrated census tracts in practically all of the fine old residential sections of Newark, as shown in Table 19.

For similar reasons as for the outmovement of Italians, the process was significant with respect to Negroes as shown in Table 19. A further examination of the Negro element in census tracts in these various residential districts of Newark revealed that a few families had moved into other census tracts and the number remained constant during the decade. There were other tracts in which there was a decrease in the number of Negro occupants. Likewise, the increase shown in North Newark was significant because of close proximity to the two relocated churches from the inner city. The settlement of Negroes in these districts may indicate that Newark

TABLE 19

THE CENTRIFUGAL MOVEMENT OF NEGROES TO BETTER RESIDENTIAL AREAS OF NEWARK, 1940-1950[a]

WEEQUAHIC DISTRICT			ROSEVILLE		
Tract	Increase: 1940-1950		Tract	Increase: 1940-1950	
	Number	Per cent		Number	Per cent
48	14	82.3	7	6	85.7
50	266	169.4	16	263	57.9
44	22	550.0	9	11	61.1

CLINTON HILL			VAILSBURG		
Tract	Increase: 1940-1950		Tract	Increase: 1940-1950	
	Number	Per cent		Number	Per cent
41	1	3.7	19	7	7.1
42	1	33.3	22	4	9.0
51	15	107.1	18	58	46.7

NORTH NEWARK

(Forest Hill, Woodside, etc.)

Tract	Increase: 1940-1950	
	Number	Per cent
96	525	74.3
2	60	13.6
92	96	96.9

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[a] USBC, *16th Census of the U. S., Population and Housing, Statistics for Census Tracts*, Table 3, pp. 18-34; and CPB, *1950 U. S. Census, Population Data of Newark, N. J., by Census Tracts*, Table I, pp. 3-8.

had felt the impact of the Supreme Court's Ruling of 1948, prohibiting secret covenants with respect to housing. Arnold M. Rose, *et*. *al*. called attention to an alternative to invasion and succession in their study of residential districts in Minneapolis. They found that "other Negro families did not follow the first one into the neighborhood, since the pressure on Minneapolis Negroes to secure living space was not nearly as great as elsewhere and consequently there was no process of 'invasion and succession.'"[1] Tract 48 in Newark, appeared to substantiate their findings. That is, Tract 48 in Weequahic section had an increase of 3,929 or 82.0 per cent whites during the decade 1940-1950 and an increase of 14 or 82.3 per cent Negroes.[2] Diverse patterns of inmovement and outmovement by ethnic groups from the census tract data were shown in Tables 13 and 14. From the preceding analysis of the outmovement of Italians and Negroes from Newark's inner city into better residential areas, we endeavored to give quantitative support to the theory of the centrifugal movement of ethnic groups from the inner city to more desirable residential areas. For both the Italians and Negroes who succeeded them in the inner city, the evidence seemed substantial that this type of outmovement took place in Newark as in other American cities.

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[1] Rose, Atelsek, and McDonald, *op*. *cit*., p. 500.

[2] See Table 12, Appendix A.

The Jews and their successors. A third significant illustration of population succession was that of the Jews. A large contiguous settlement of Jews adjacent to and west of the small German settlement along Springfield Avenue as of 1911, was shown in Figure 15. The main spread of the area extended southward and northward in rectangular form. Then, in an escalator pattern, it encompassed portions of census tracts westward along Springfield Avenue to South 7th Street. Beginning with Tract 63 which was somewhat centrally located they embraced the following approximate proportions of census tracts:

Tracts	Actual or Estimate Proportion Embraced
63	Complete
62, 66	Two-thirds
64, 30	One-half
65, 31, 32, 60	One-third
82, 33	One-fourth
29	One-eighth

The census tract data, disclosed important changes in ethnic composition for immigrants from four European countries from which Jews had come to Newark. This change in ethnic composition for principal foreign-born nationalities, 1940-1950, was shown in Table 20.

When compared with Germans and Italians as a foreign-born ethnic group, the lineage of Jews was even more difficult to trace from the Census Reports. Notwithstanding, in 1913, Urquhart called attention to the fact that most of Newark's Jewish immigrants were of Russian origin. At that time there

TABLE 20

CHANGE, BY NUMBER AND PER CENT, IN THE ETHNIC COMPOSITION FOR PRINCIPAL FOREIGN-BORN NATIONALITIES IN THE OLD JEWISH SETTLEMENT ALONG SPRINGFIELD AVENUE, NEWARK, 1940-1950[a]

	RUSSIA				GERMANY			
Tract	Number		Change		Number		Change	
	1940	1950	No.	%	1940	1950	No.	%
63	123	111	- 12	- 9.7	9	13	+ 4	+44.4
62	200	54	-146	-73.0	16	30	+ 14	+87.5
66	219	244	+ 25	+11.4	27	35	+ 8	+29.6
64	131	53	- 78	-59.5	51	21	- 30	-58.8
30	74	53	- 21	-28.3	8	13	+ 5	+62.5
60	277	51	-226	-81.5	24	6	- 18	-75.0
65	117	244	+127	108.5	71	43	- 28	-39.4
32	106	65	- 51	-48	67	37	- 30	-44.7
82	48	35	- 13	-27.0	25	14	- 11	-44.0
31	180	175	- 5	- 2.7	76	30	- 46	-60.5
33	142	99	- 43	-30.2	132	72	- 60	-45.4
29	22	6	- 16	-72.7	22	14	- 8	-36.3
	AUSTRIA				POLAND			
63	106	39	- 67	-63.2	195	81	-114	-58.4
62	77	22	- 55	-71.4	77	51	- 9	-11.6
66	60	25	- 35	-58.3	60	69	+ 9	+15.0
64	78	35	- 45	-57.6	56	48	- 8	-14.2
30	41	42	+ 1	+ 2.4	157	116	- 41	-26.1
60	71	18	- 53	-75.6	123	44	- 79	-64.2
65	74	49	- 25	-33.7	109	80	- 29	-26.6
32	88	71	- 17	-19.3	155	155	- 40	-36.3
82	38	33	- 5	-13.1	92	77	- 15	-16.3
31	126	47	- 79	-62.6	283	214	- 69	-24.3
33	95	45	- 50	-52.6	204	150	- 54	-26.4
29	19	4	- 15	-78.8	8	10	+ 2	+25

[a] USBC, 16th Census of the U. S., Population and Housing, Statistics for Census Tracts, Table 3, pp. 18-34; and CPB, 1950 U. S. Census, Population Data of Newark, N. J., by Census Tracts, Table 1, pp. 3-8.

were between 45,000 to 50,000 in Newark of whom he said: "Over one-half have come from Russia."[1] Likewise, German Jewish immigrants formed a significant element in the population.[2] More recently Sophia M. Robison's study of the Jewish population in Essex County was helpful in giving supplementary support to clues which were gained from Census Reports.[3]

The change in the ethnic composition of the tracts involved in this old Jewish settlement was analyzed in terms of the decline in the number and per cent of the foreign-born whites from the principal countries from which Jews came to Newark. Table 20 was constructed with this consideration in view, as well as, the selction of Austria and Poland on the basis of their comparative importance as revealed in the census tract data. For Russia there was a decline in the number of foreign-born whites in every tract, except Tract 66 where there was a gain of 25 or 11.4 per cent and Tract 65 with a gain of 127 or 108.5 per cent, as shown in Table 20. In all other tracts, the decline ranged from a loss of 5 or 2.7 in Tract 31 to a loss of 226 or 81.5 per cent in Tract 60. As was evident by Helen Eckerson's report on immigrants, 1946-1957, Table 20 would seem to indicate that Newark received a portion from Germany. Four of the nine census tracts involved showed an increase in the number of foreign-born Germans. The number and per cent of increase ranged from 4 or 44.4 per cent in Tract 63 to 14 or 87.5 per cent in Tract 62. All other tracts showed decline. Generally, all tracts except 30 showed a decline in the number of foreign-born from Austria. Tract 30 showed an increase of only one or 2.4 per cent.

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[1] Urquhart, et. al., op. cit., p. 1066.

[2] Ibid., p. 1065.

[3] Robison, "The Jewish Population of Essex County," Part I.

Last shown in Table 20 was the foreign-born from Poland during the decade 1940-1950 in the tracts involved in the old Jewish settlement. Although all tracts, except 66, and 29 showed decline during the decade, the figures were significant because they revealed in certain tracts that the Poles excelled the number of Russians. This fact was noticeable in Tracts 30, 31, and 33. It seemed to indicate a succession of Poles during the decade and prior thereto. In an area where Russian Jews once predominated, the Poles came into ascendancy and were likewise on the decline in 1950. In spite of losses in these tracts by 1950, the Poles still excelled the Russians, as shown in Table 20.

Two other sources aided in this analysis of Jews and their successors. Gist and Halbert found that in Northern cities Jews "have given way easily to the influx of Negroes."[1] Second, in 1948, Robison called attention to the fact that in Jewark the old Third Ward was once the center of the Jewish population. In 1947, it accommodated only 2,000 or less than 4 per cent of the total.[1] This outmovement of Jews was shown in Figure 17.

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[1] Gist and Halbert, op. cit., p. 191.

In the light of the prevailing theory and the earlier recognition of the fact that Negroes constituted the only ethnic group which continued to increase in Newark from 1900 to 1950 attention was turned to the impact of Negroes upon the old Jewish settlement. The figures shown in Table 14 revealed that the greatest influx of Negroes into the area was in those tracts in which one-half or more were embraced by the old Jewish settlement. Only those tracts were used in this analysis to illustrate the succession of Negroes in the settlement. The reader may compare other tracts shown in Table 14.

The ethnic composition shown in Table 14 made possible a comparison of whites, i. e., Jews and Negroes. The number and per cent of change in these tracts, beginning with the central tract, 63, was arranged as follows:

Tract	Change: 1940-150		Change: 1940-1950	
	Number	Per cent	Number	Per cent
63	-608	-48.6	+1,039	+50.0
62	-595	-52.7	+963	+23.3
66	-343	-24.2	+792	+16.5
64	-1,442	-40.4	+4,147	+34,558.3
30	-205	-6.2	+1,332	+71.8

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[1] Robison, "The Jewish Population of Essex County", Part I, p. 23.

less than 4 per cent of the total.[1] This outmovement of Jews was shown in Figure 17.

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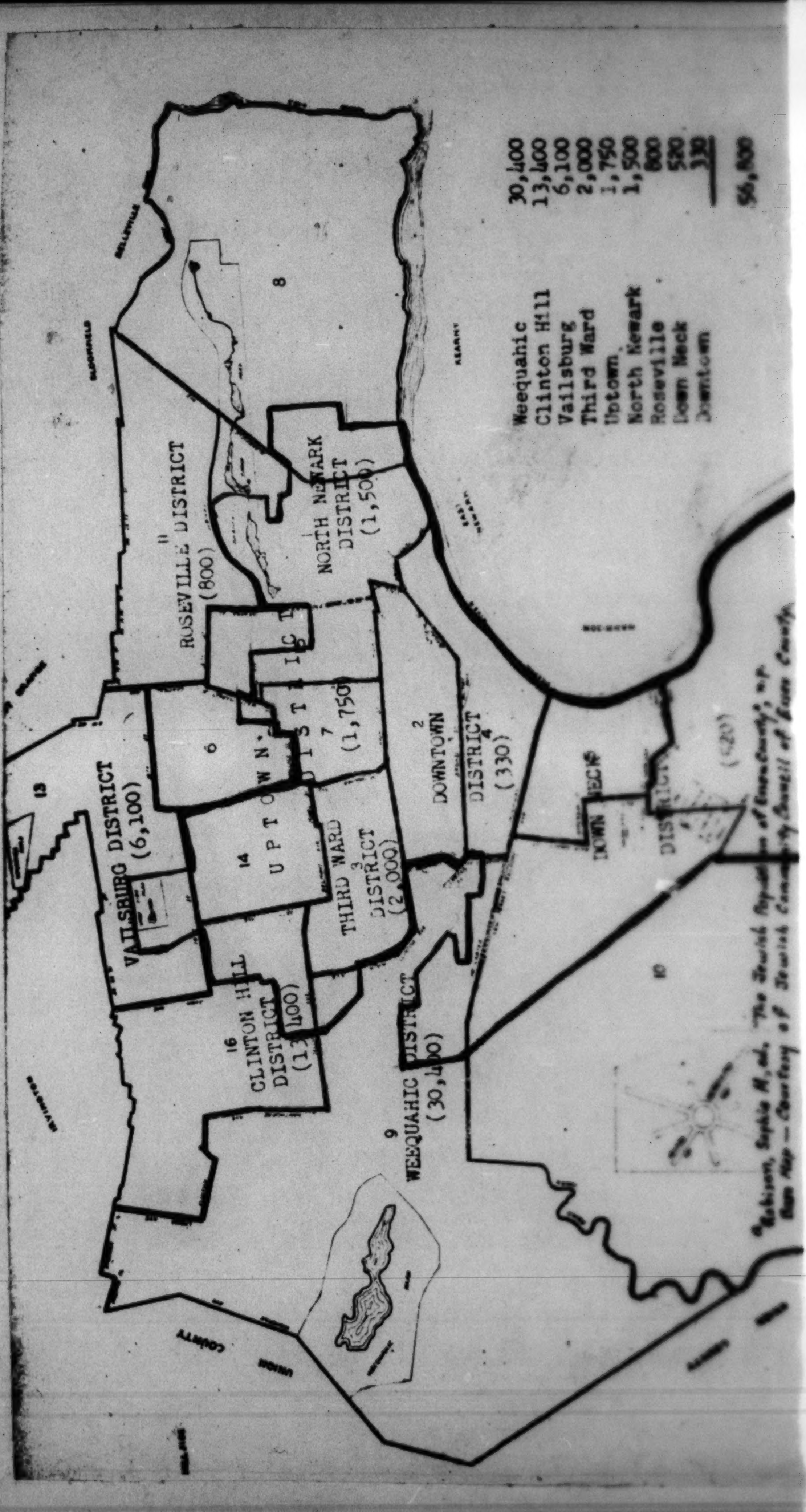
64	-1,442	-40.4	+4,147	+34,558.3
30	-205	-6.2	+1,332	+71.8


Weequahic 30,400
Clinton Hill 13,400
Vailsburg 6,100
Third Ward 2,000
Uptown 1,750
North Newark 1,500
Roseville 800
Down Neck 520
Downtown 330
56,800
ROSEVILLE DISTRICT (800)
NORTH NEWARK DISTRICT (1,500)
VAILSBURG DISTRICT (6,100)
UPTOWN DISTRICT 7 (1,750)
DOWNTOWN DISTRICT 2 (330)
THIRD WARD DISTRICT 3 (2,000)
CLINTON HILL DISTRICT 16 (13,400)
WEEQUAHIC DISTRICT 9 (30,400)
DOWN NECK DISTRICT (520)
UNION COUNTY
Robison, Sophia M., ed. "The Jewish Population of Essex County"
Base Map — Courtesy of Jewish Community Council of Essex County

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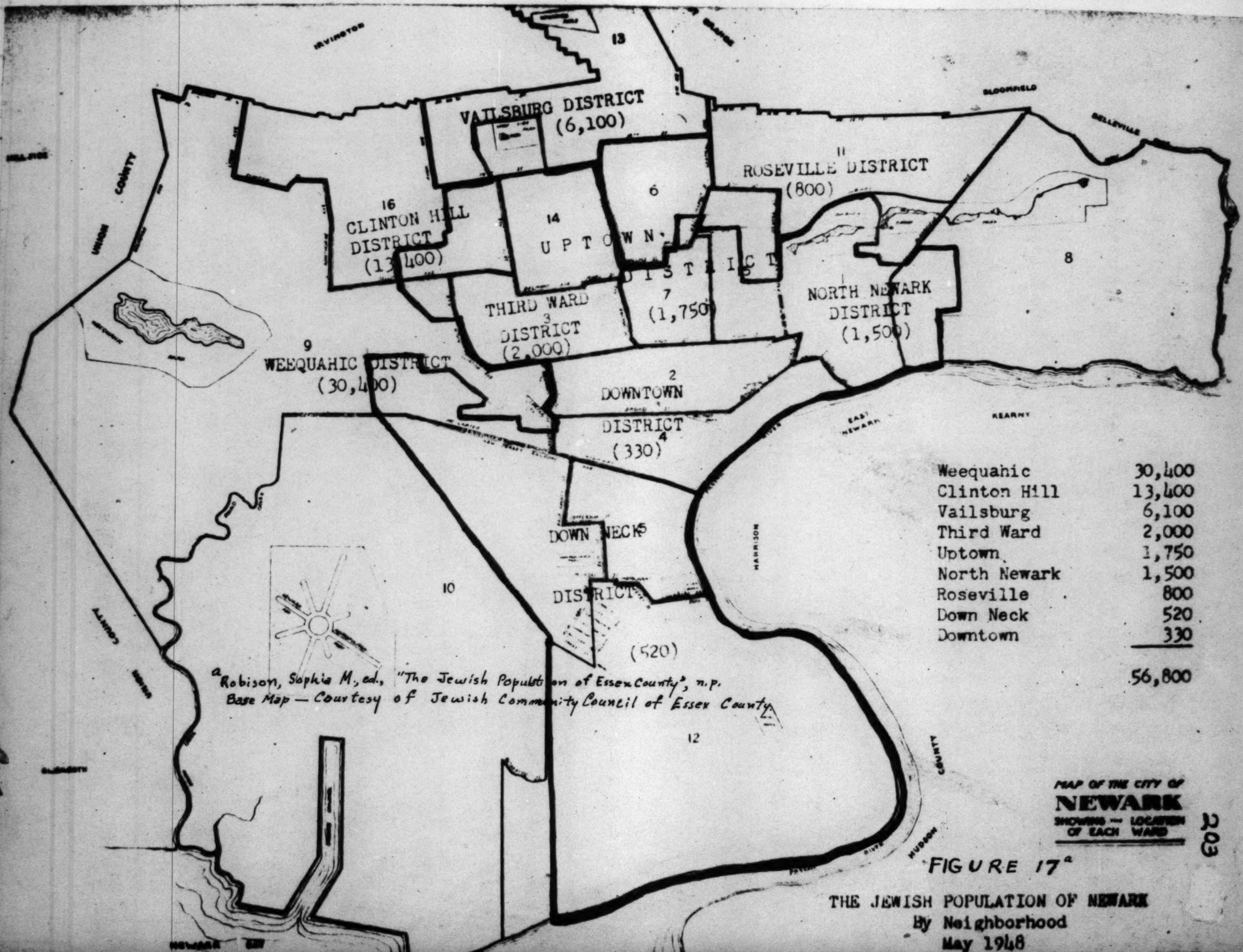
[1] Robison, "The Jewish Population of Essex County", Part I, p. 23.


IRVINGTON
13
ORANGE
BLOOMFIELD
BELLEVILLE
HILLSIDE
UNION COUNTY
VAILSBURG DISTRICT (6,100)
ROSEVILLE DISTRICT (800)
11
16
CLINTON HILL DISTRICT (13,400)
14
UPTOWN DISTRICT
6
7
(1,750)
8
NORTH NEWARK DISTRICT (1,500)
1
THIRD WARD DISTRICT (2,000)
3
9
WEEQUAHIC DISTRICT (30,400)
2
DOWNTOWN DISTRICT (330)
4
KEARNY
EAST NEWARK
HARRISON
DOWN NECK DISTRICT (520)
5
10
12
HUDSON COUNTY
ELIZABETH
NEWARK BAY
MAP OF THE CITY OF NEWARK
SHOWING — LOCATION OF EACH WARD

Weequahic	30,400
Clinton Hill	13,400
Vailsburg	6,100
Third Ward	2,000
Uptown	1,750
North Newark	1,500
Roseville	800
Down Neck	520
Downtown	330
	56,800

FIGURE 17[a]

THE JEWISH POPULATION OF NEWARK
By Neighborhood
May 1948

[a] Robison, Sophia M., ed., "The Jewish Population of Essex County", n.p.
Base Map — Courtesy of Jewish Community Council of Essex County.

The phenomenal increase in the number of Negroes in the above tracts in the old Jewish Settlement appeared to give validity to the observation of Gist and Halbert as found in other American cities. In four of the above tracts there was a substantial loss in the number and per cent of whites. The decline extended from 24.2 per cent in Tract 66 to 52.7 per cent in Tract 62. Meanwhile the increase in Negroes ranged from 16.5 per cent in Tract 66 to 34,558.3 per cent in Tract 64. The evidence seemed substantial that as whites, i. e., Jews, moved out Negroes moved into this old Jewish settlement. Robison called attention to this replacement of Jews by Negroes especially in the old Third War which was once the center of the Jewish population.[1]

The residential areas to which the Jewish population shifted were shown in Figure 17. In 1947 Robison found that over half of the Jewish residents of Newark, i. e., 30,400 lived "in Ward 9." When the contiguous Election Districts in Wards 9 and 16 were viewed together, almost 80 per cent, or 44,800 Jews lived in that District. The Weequahic and Clinton Hill sections received the major proportion of the population shift. The Vailsburg section was next with 6,100, as shown in Figure 17. In smaller numbers, Negroes were contemporaries of Italians and Germans in Newark as early as 1911. They had also penetrated the new areas of settlement of their predecessors in the inner city.

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[1] Robison, "The Jewish Population of Essex County", Part I, p. 4.

From this analysis of two selected demographic changes in Newark's inner city, 1900 to 1958, there were significant findings in both categories, i. e., condition of housing and ethnic background of occupants as expressed in population succession. Both demographic changes were directly or indirectly related to the interaction between the churches selected for case history study.

For the condition of housing, the following findings were significant: (1) The housing situation in Newark's inner city was acute. Relatively large areas contained 26,000 dwellings or 22.0 per cent of the total in 1947 that needed to be demolished and rebuilt. The worst conditions were found in a broad band that extended through the center of the City in the Third and First Wards. (2) The six selected churches were integrally involved in these areas of obsolete dwellings. The Third Presbyterian Church had relocated from Tract 81. The Mount Pleasant Baptist Church had relocated two times in an outward direction from the spread of urban blight. Tracts 86 and 85, in the obsolete category, were adjacent to the earliest site of this church. By 1958, the inner city boundary had engulfed Tract 87. Three of the churches for study were located in Census Tracts with a predominance of obsolete dwellings, namely, The House of Prayer (Episcopal), Tract 86; Christ Episcopal Church in the Ironbound, Tract 79; and The Second Presbyterian Church, Tract 85. The Walnut Street Baptist Church was in Tract 70 which was in close proximity to Tracts 79, 76, and 74 with a predominance of obsolete dwellings.

In the second category, ethnic background of occupants as illustrated by population succession, the following findings were noteworthy: (1) The clustering of diverse ethnic and national groups in the inner city areas of settlement was historic evidence of the heterogeneity of Newark's population. (2) Three ethnic groups, i. e., Germans, Italians, and Jews demonstrated the phenomenon of population succession in the inner city. The Italians and Jews were non-Protestant in religious background. (3) As each ethnic group gained in social and economic status, there was a shift of the population toward the periphery of the City and the suburbs.

Tract 65 was formerly the center of the old German settlement along Springfield Avenue. In 1958, the area was predominantly Negro; thus, the Negro population in the area of the old site of Third Presbyterian Church was further augmented. In the Ironbound, Tract 70 was at the center of the old German settlement. In this area population succession was illustrated by the invasion of Italians, Portuguese, Spanish, Poles, and Negroes. The Walnut Street Baptist Church was located in Tract 70 and was formerly called Second German Baptist Church.

The old Italian settlement in the Ironbound was also invaded by the Spanish, the Portuguese, the Poles, and Negroes. The foreign-born Italians continued to decline in each tract. There was a significant outmovement of Italians to better residential areas. Their relocation in North Newark was significant because it was to this area that The Third Presbyterian Church and Mount Pleasant Baptist Church relocated. Meanwhile, the Italians were replaced in the old Ironbound settlement by an appreciable increase in the Negro population.

The outmovement of Jews from their old settlement along Springfield Avenue was noteworthy. They were replaced by Negroes whose increase in Newark's inner city was phenomenal. The transfer of valuable Protestant and Jewish church properties to Negro congregations was noted in Chapter IV. Thus there was evidence of religious succession in the wake of radical social changes in the ethnic background of occupants of dwellings in the inner city.

These two demographic changes in Newark's inner city indicated further the validity of Hypothesis A with respect to the radical social changes that occurred in the inner city of an expanding industrial American city. Combined with land-use changes described in the preceding chapter, there was substantial evidence of the validity of Hypothesis A, that is, the most radical social changes took place in the inner city. It was in this social environment of Newark's inner city that the investigation of the interaction between Protestant churches and their social environment was demonstrated by six case histories of Protestant churches of diverse polity. To these attention was next turned for detailed study of the process of social interaction.

CHAPTER VI

TWO DIVERSE CHURCHES THAT RELOCATED BEYOND THE INNER CITY

In Chapters IV and V, attention was called to the radical social changes that occurred in Newark's inner city. They were viewed first in historic retrospect from the founding of the community. They were examined in terms of the social history of Newark since 1900. The particular changes noted were in land use, condition of housing, and population succession.

The next major step of this inquiry was to test the validity of Hypotheses A, B, and C in Newark's inner city. Six churches of the selected denominations, founded prior to 1900 and of Caucasian background, were chosen for case history study in social interaction between 1900 and 1958. Two of these churches of diverse polity illustrated the phenomenon of interaction by relocation beyond the inner city. The findings are submitted in Chapter VI. The other four churches demonstrated the phenomenon of social interaction by remaining within the inner city. The two churches of diverse polity are presented in Chapter VII and the two churches of the same polity are submitted in Chapter VIII.

In order to discover the history, nature, and consequence of the interaction between these churches and their social environment, three leading questions became the focus of this investigation. They are as follows: (1) What were the guiding principles or major considerations that entered into the decision of the six selected churches to follow their respective courses of action? (2) What were the concomitant consequences of the decisions made? (3) What were the implications of findings for Protestant Church work in the city? Because of the unique history of each church, it was necessary to incorporate major happenings (including crises) that antedated the period of this inquiry. Thereby, light was thrown upon the decisions made by the churches between 1900 and 1958.

The organizational structure of this phase of the inquiry assumed the following form for each church, viz., historical background, guiding principles, concomitant consequences, testing the hypotheses, summary and implications. The case histories of the two diverse churches that relocated were presented next as illustrations of interaction by relocation beyond the inner city.

A PRESBYTERIAN CHURCH: RELOCATED 1914

The Third Presbyterian Church was an illustrious example of the complexity of the guiding principles, concomitant consequences, and implications of the decision of a church to relocate in the light of radical social changes in its neighborhood. This became very evident when viewed in relationship to its historic background.

Historical Background

The history of the Third Presbyterian Church was bound up closely with the history of the First Presbyterian Church and the City of Newark. Five aspects of this interrelated history served to clarify the complex situation involved in the relocation of Third Church in 1914. They were as follows: controversial origin, Puritan descent, close tie with First Church, support of First Church, and long tenure of ministers.

Controversial origin. The Third Presbyterian Church was an immediate outgrowth of divided preferences in the choice of a minister for the First Presbyterian Church in 1824. The Reverend William T. Hamilton had been "preaching to the congregation for a time." Some were disposed to invite him to become their pastor. Others desired to hear another candidate. "After a violent struggle, in which interference of the Presbytery became necessary," the dissenting group "determined to separate and form a new congregation."[1] This group "seceded, built a new house of worship, settled the Rev. Joshua T. Russell as their minister, and constituted ... the Third Presbyterian Church...., the 6th of June, 1824."[2]

In 1904 attention was called to the fact that there "was good in the division." There was great demand for a third church inasmuch as the community was growing rapidly. However, "on account of the nature of the division" ... "the

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[1] Stearns, op. cit., p. 296. [2] Ibid., p. 297.

Third Church was built nearer the First Church than had been contemplated in the earliest efforts at division."[1] The original site of Third Church was on Broad Street, opposite Green Street as shown in Figure 7.[2] There it was located "less than 1,000 feet from the First Church."[3] The evidence seemed clear that the problem of the relocation of Third Church was rooted in its early history and close proximity to the Mother Church.

Puritan descent. In 1899, the Reverend A. Nelson Hollifield, the sixth pastor of Third Church, traced the lineage of the original members back to the Puritan settlers of Newark. He pointed out that of the 141 persons who were received into the church from 1824 to April 4, 1825, "more than fifty bore the names of many of the original settlers of Newark." Many more were their descendants and in 1899 there were still descendants who were members of Third Church. The membership was traced back to the "Puritans of Old England."[4] This historic lineage was a prestige factor for Third Church among the churches of Newark.

Close tie with First Church. There was a close relationship between the First Church and the founding of Newark. The Third Church was an outgrowth of the First Church. Because of the interrelationship and its outcome, it was helpful to review this unique history of the First Church. Significant facts were revealed which affected considerations involved in the relocation of Third Church.

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[1] "Rev. Elijah R. Craven, D. D., LLD: 1854-1887," (Newark, n. p., 1904), (Printed Program), p. 1.

[2] See Figure 7, p. 42. [3] Inglis, op. cit., n. p.

[4] A. Nelson Hollifield, Remembering the Days of Old: 1824-1899, (Newark: Printed by the Session, 1899).

Walter S. Nichols characterized "Newark and the Church" as "originally one organization." The New Haven colonists came as a church from Connecticut. The Proprietors guaranteed "that their ecclesiastical organization should be supreme and undisturbed." The church and political town were united. "The choicest of their lands" were devoted to the support of the church; "and for more than fifty years the government of the town was essentially a government by and for its church."[1]

For the magnitude of "the choicest of their lands" devoted to the support of the church Stearns described "Parsonage Lands." From the very beginning of the General Assembly of the Province, provision was made for the appointment and maintenance of ministers. Wrote Stearns:

> In furtherance of their design, to see that religious institutions should be maintained on the freest practicable terms, a grant of two hundred acres of land was made in the beginning "to each parish for the use of their ministers," free from all rents and other charges whatsoever. The people of this congregation being then the only parish in town, early availed themselves of this grant.[2]

The inheritance of the First Presbyterian Church of Newark of significant acres of parsonage lands was thus recorded. The importance of this heritage was of no mean consequence in the relocation of the Third Presbyterian Church in 1914.

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[1] Nichols, *op. cit.*, pp. 203-204. See also "Newark", *op. cit.*, pp. 662-663.

[2] Stearns, *op. cit.*, pp. 104-105.

Support of First Church. In spite of the "infelicitious" circumstances involved in the separation of Third Church from First Church, "the measure itself was one for which the condition of the community had long been ripe." Stearns called attention to the fact that the pastor of First Church, Dr. James Richards, "had seen the need of a new church for a long time, but knew not how to effect the object." Thus it was alleged that his reply to lamentation concerning the division was "that what could not be brought about by peaceful means, had been accomplished by contention, and that the result was an occasion for thankfulness."[1]

Stearns cited three expressions of "some kindly feeling" toward Third Church after the division: (1) the house of worship of First Church was offered for the use of Third Church until "their own should be completed;" (2) "seventy-two ... members of the First Church, were dismissed and 'affectionately recommended' to the fellowship of Third...;" and (3) "two-sevenths of all the real estate owned in 1809," by First Church, "except the church and lectureroom land occupied by them were set apart for their use."[2] Concerning the latter, a Legislative Act was obtained on

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[1] *Ibid*., p. 297.

[2] Stearns, *op. cit*., pp. 297-298; *cf*. "Plan for New Churches," pp. ~~284-286~~.

November 4, 1825, entitled "an act for the relief of the Trustees of the First Presbyterian Church in Newark." This Act set forth the "original source and intent of the church property." The Trustees of First Church were invested with "full power to make conveyance of the lands in those appropriations to the several Churches mentioned therein." The "Churches" were as follows: "Trinity Church in Newark; the First Presbyterian Church in Orange, and the Second and Third in Newark, according to the terms before agreed upon between the parties."[1] The purpose of the grant was stated thus, "the same to be held solely and forever for the support of the Gospel in the said congregations, or religious societies respectively, and for no other purpose...." Almost from its inception, Third Church was endowed with real estate that became a source of substantial income as Newark grew into a commercial center.

The "old Burying Ground" as occupied in 1892 was shown in Exhibit 5.[2] The ownership of valuable commercial property by First, Second, and Third Presbyterian Churches was evident from Exhibit 5. This block of land was converted to commercial use. Parcels of land were leased to commercial enterprises on long term contracts that absolved the churches from high taxation. Other lands of Third Church as reported in 1902 were shown in Table 21. The lots were as follows: Block 93, Lot 24, at 907-915 Broad Street; Block 94, Lots 1-3; 5-10--William Street; Block 93, Lots 36 and 40--Pearl Street. These valuable holdings of downtown commercial property put the Third Church in a favored position when the question of its relocation came to fore.

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[1] _Ibid._, p. 298.

[2] See Exhibit 5, Appendix B.

Long tenure of ministers. From 1824 to 1958, only ten ministers had filled the pulpit of Third Presbyterian Church. The noble succession of ministers was as follows: "Joshua T. Russell, 1824-1829; Baxter Dickinson, 1829-1835; Selah B. Treat, 1836-1840; Horatio N. Brinsmade, 1841-1853; Elijah R. Craven, 1854-1887; A. Nelson Hollifield, 1888-1900; Robert Scott Inglis, 1901-1935; Edward A. Mohns, 1936-1939; E. Clay Frye, 1939-1945;" and J. Sanford Lonsinger, since, 1946.[1] During the 33 years of tenure of The Reverend Elijah R. Craven, the close proximity of Third Church to the First Church, had already claimed the attention of the congregation and the Presbytery. A merger with the High Street Church and other sister churches was considered. The prevailing attitude prior to 1900 was that the time was not ripe for an adjustment.[2]

The difficult task of the relocation of Third Church came during the tenure of Dr. Robert Scott Inglis, 1901-1935. The eyes of the ecclesiastical world were focused upon the complex problem involved in the relocation of Third Church.

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[1] "One Hundred Twenty-Fifth Anniversary Program: The Third Presbyterian Church, Newark, New Jersey, 1824-1949," p. 4.

[2] Inglis, op. cit., n. p.

Guiding Principles

The Third Presbyterian Church gave evidence of the complexity of guiding principles that entered into its decision to relocate beyond the inner city. It had stood on Broad Street, opposite Green Street, for ninety years as one of the "historic landmarks" and "leading churches" not only of Newark but of America. The significant principles in its decision to relocate were as follows: close proximity to sister churches, available financial resources, change in mode of transportation, radical social changes, preservation of "the entity of the church," and "the extension of the Kingdom."

Close proximity to sister churches. From the beginning, Third Church was located nearer to First Church than was originally planned in 1809. In 1900 there were six other Presbyterian churches in the downtown and inner city as shown in Figure 7. They were as follows: First Church, on Broad Street, near Branford Place; Second Church, at Washington Avenue and James Street; South Park Church, at Broad Street and Clinton Avenue; Calvary Church, at Pennsylvania Avenue and Gillette Place; High Street Church, on High and Court Streets; and Sixth Church, at Lafayette and Union Streets. Due to this proximity, the state of repairs of Third Church, and available resources, the Third Church was asked by the Presbytery of Newark to relocate.[1]

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[1] See Exhibit 6, Appendix B.

TABLE 21

COMMERCIAL REAL ESTATE ASSESSED TO FIRST, SECOND, AND THIRD PRESBYTERIAN CHURCHES, NEWARK, 1902 AND 1958

Block Number	Lot Number	Street Address	1902,[a] Assessed to:	1958,[b] Assessed to:
93	24	907-915 Broad	Third P. C.	Rialto Theater
94	1	34 William	Trustees, Third P. C.	Bame
94	2	32 William	Trustees, Third P. C.	
94	3	30 William	Trustees, Third P. C.	E. L. Battery Ignition
94	5	26-28 William	Trustees, Third P. C.	
94	6	24 William	Trustees, Third P. C.	Sam Forster
94	7	22 William	Trustees, Third P. C.	Sam Forster
94	8	20 William	Trustees, Third P. C.	Sam Forster
94	9	18 William	Trustees, Third P. C.	Sam Forster
94	10	16 William	Trustees, Third P. C.	Sam Forster
93	66	36 Pearl[c]	Third, P. C. Congregation	La Farro Corp.
93	67	40 Pearl[c]	Third, P. C. Congregation	La Farro Corp.
57	101	817 Pearl	First P. C.	First P. C.
57	80	791 Broad	Edgar E. Bond	First P. C.
57	81	793 Broad	George Watson	Second P. C.
57	82	795 Broad	George Watson	Second P. C.
57	94	807 Broad	Marshall and Ball	First P. C.
57	[d]	808 Broad	[d]	First P. C.
57	96	809-811 Broad	Marshall and Ball	First P. C.
165	1	814-826	[e]	First P. C.
883	39	1024-6 Broad	First P. C. Parsonage	[d]
57	153	160 Market	First P. C.	[d]

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[a] Newark, Manual of Owners of Real Estate of the City of Newark, New Jersey, (New York: E. Robinson and Company, 1902), pp. 58, 35, 97, 32, 472.

[b] Newark, Essex County Real Estate Directory, 124 Brandford Place, (Data secured from clerk during interview, April 3, 1958).

TABLE 21--Continued

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[c] This property was listed as 90 Broad Street in 1958.

[d] Data not available.

[e] This tract included the site of First P. C. which was non-taxable.

Available resources. The importance of financial resources in the relocation of Third Church was accented by contrast. One of the main reasons that the Walnut Street Baptist Church remained in the inner city was because of the lack of funds for this purpose. The Third Presbyterian Church was described as a wealthy church. The Church itself possessed vast resources of wealth and its membership constituted prominent wealthy citizens of Newark. In 1825 Third Church was granted "two-thirds of all the real estate" owned by First Church for the support of the Gospel forever. In subsequent years these resources increased in value as was evident from the reports.

First, the *Newark Ledger* reported the conflict involved in the relocation of Third Presbyterian Church about two years prior to its consummation. In this report reference was made to, "Vast Wealth at Stake:" The following reconstruction of this slightly mutilated newspaper clipping seemed to bear the general sense of the report:

> The dramatic element of the *conflict was* in the fact that there were *involved* many hundreds of thousands *of dollars. The question of the disposition of the Third Presbyterian Church* was to be decided which for ninety years had been a landmark of the City. And, if this church were to be abandoned, if its spirit and its fold were not to be transplanted to another part of the city, all its wealth would revert to the First Presbyterian Church, an organization already enormously endowed and yet calling upon its congregation for more money at this very time.[1]

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[1] See Exhibit 7, Appendix B. Italics were inserted by the writer in reconstructing the mutilated portion of the article.

It was at this meeting of the Presbytery of Newark that Dr. Inglis "proffered his request for $25,000 required to finish his new Third Church North...." Likewise, "he explained the details of his collegiate scheme to preserve the entity of his church in a trinity of churches formed under the aegis of the law of the Presbyterian Church."

Second, about two years later the Newark Evening Star announced the laying of the cornerstone for Third Presbyterian Church South, January 1, 1914. An"$80,000 edifice" was pointed out as advancement of the collegiate system that was initiated about two years earlier.[1]

The superior financial status of Third Church was a major factor in the request that it should relocate. When the collegiate system of a trinity of churches was not consummated, the money from the sale of the Old Third Church property went to Third Church North. Likewise, it was voted by the Presbytery that the endowment would go to Third Church North. The financial heritage of the church was preserved.

The wealthy character of the earlier membership of the Third Church was also emphasized. Business executives of the bank, the lumber corporation, and other commercial enterprises were among the "very wealthy." They lived in the "big houses."

From several sources, the wealthy character of Third Church and its constituents was evident. This availability of financial resources was of primary consideration in the decision to relocate Third Church. So great were these resources, in the midst of dissension concerning the choice of a site for the new edifice, two costly edifices were constructed.

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[1] See Exhibit 6, Appendix B.

Change in mode of transportation. Some evidence pointed to change in mode of transportation as a factor in the decision of Third Church to relocate. The clustering of churches in the downtown and inner city area was explained partially as an outcome of the earlier system of trolley cars. Generally, it was observed that churches located conveniently to trolley car lines. However, during the decision-making period of Third Church, the automobile, especially the old Model T Ford, was getting to be within the reach of the common man. Churches were made more accessible without respect to location on main trolley car lines.

Radical social changes. A fourth set of guiding principles in the relocation of Third Church was radical social changes in the neighborhood. These changes may be classified as follows: the expansion of business and public buildings, the outmovement of advantaged classes, the inmovement of disadvantaged classes, the conversion and demolition of housing.

One of the initial forces which was set in motion in the inner city was the expansion of business and public buildings. The experience of Third Church illustrated this dynamic aspect of change in the social environment of a church. This fact was brought to attention in the sermon delivered by Dr. Inglis, June 14, 1914, during the dedicatory service of the new Third Church in Forest Hill. The report made reference to "reasons for abandoning the old edifice because of the trend of church activity away from the congested centre of the city...."[1] Fifteen years later, the direct relationship of commercial expansion was noted. Furthermore the Rialto Theater had occupied the former Broad Street site.[2]

The High Street area was formerly "a most beautiful residential street." Many brownstone houses were also on South Broad Street. The Old Burial Ground was encroached upon by business. Branford Place on which many business establishments located was cut through it. The bodies of the founding fathers of Newark were exhumed and buried elsewhere.[3] The old Fire Station on Broad Street was demolished. Stores were built from William Street on Broad Street up to the Church. Meanwhile, many people lived on the other side. The City Hall and many other buildings in the area were constructed during this same period.

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[1] "Third Church Dies and Is Born Again," NEN, June 15, 1914.

[2] "Newark of Other Days -- Third Presbyterian Church," Newark Evening Star, March 13, 1929.

[3] See NEN, April 16, 1916, "Newark Missed A Chance in Failing to Preserve The Old Burying Ground. How Long Neglect and Encroachment of Business Cost the City a Priceless Historical Asset--Removal of Bones of the Founders." Furthermore, at this present writing the encroachment of business continues. See Newark News, April 24, 1958, "Cemetery of Old First to be Business Site." See also "Settlers' Graves", NN, May 9, 1958, for protest reaction.

The second feature of this dynamic process was the outmovement of the advantaged classes. These residents were generally in a favored position economically, socially, culturally, and religiously. That is, they had the means for providing the finest manifestations of the religio-cultural life. The religious edifices and church budgets reflected their more advantaged position. Informants pointed out this outmovement of the wealthy people from the inner city. They lived "in fine homes on South Broad Street, Orchard Street and in the High Street area. But as business expanded they began to move into the Clinton Hill section. Others moved into the Forest Hill section." The Old High Street Presbyterian Church at Court Street remained today as an architectural gem which reflected the former wealthy character of the neighborhood. Notwithstanding, the outmovement of advantaged classes was in two directions away from the center of the City.

Closely allied with the outmovement of the advantaged classes was the conversion of former single-family houses into rooming houses and apartments. There was general deterioration of housing. The transformation of "big houses" into rooming houses was observed by the investigator. It was alleged that "the wealthiest people in Newark" once lived in the inner city. Some of these houses had as many as twenty rooms although they were originally designed for single family occupancy. They were easily transformed into rooming houses and apartments as former occupants moved away.

There was also evidence of the demolition of many fine old residences in the area of Old Third Church. It was noted that most of the old brownstone houses were torn down. Notwithstanding a few remained near the Public Library in the Washington Park area. The writer also observed a few in the area of the Old High Street Church. Hence there was a twofold process in which fine old residences were converted into rooming houses while others were demolished in order to make room for commercial enterprises or public buildings.

The third aspect of this process of social change in the neighborhood of Third Church was the inmovement of disadvantaged classes. There was an influx of foreigners and Negroes. It was significant to observe that as early as 1911 there were six areas of settlement of Negroes around the central downtown district. A colony of Chinese appeared on Mulberry Street and of Greeks at Springfield Avenue and Market Street. Other ethnic groups included Germans, Jews, Italians, Irish, and Slavs. Colonies of all of these were identified by The Reverend D. W. Lusk in a Survey for the Newark Presbytery in 1911.[1] The inmovement of disadvantaged classes into the neighborhood of Old Third Church was evident from Figure 15.[2]

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[1] See Figure 15, p. 180.

[2] This failure of Presbyterianism to appeal to the masses has historic rootage in the outreach of Presbyterianism. William Warren Sweet gave a detailed analysis of the factors involved. See Religion on the American Frontier, Vol. II, The Presbyterians: 1783-1840. (New York: Harper and Brothers Publishers, 1936), pp. 3-11; and 21-27.

The writer observed the validity of changes described. Many architectural earmarks of a culture that once existed remained in the area. These were reflected in the elegant architectural design of many of the old palatial houses. Although the stones were crumbling and the yards no longer had their previous care, the buildings remained. The way of life of the newcomers stood in constrast with that of their antecedents. Perhaps, this phase of social change in the inner city was emphasized more than any other in the dynamic process of the relocation of Protestant churches beyond the inner city. Henry H. Presler pointed out that in spite of the fact the Chicago Presbytery invested three million dollars in mission subsidy, "the rebellious cultural and ecological forces" prevented the expansion of Presbyterianism. The inmovement of disadvantaged classes appeared to be a potent factor in the dynamics of Protestant church life in the inner city.

Preservation of "the entity of the church." In the midst of radical social changes, the Third Presbyterian Church endeavored to preserve its original cultural and religious character. This involved to some extent a continued ministry to historic descendants of the Puritan founders of Newark. Reference was made to the meeting of the Presbytery at which Dr. Inglis presented his plea for the collegiate system in order "to preserve the entity of his church in a trinity of churches formed under the aegis of the law of the Presbyterian Church."

The evidence pointed toward the outmovement of the membership and depletion by death. Both had adverse effects upon the congregation. It was believed that by relocating the church in one of the new settlements, that is, Forest Hill or Clinton Hill, the vitality of the church might be renewed. Since the outmovement of adherents was in two directions, there was difference of opinion concerning the site of the new location. It was this dilemma that evoked the proposal of the collegiate system of churches. In due time two new church edifices were erected, one in Forest Hill and the other in Clinton Hill. They were named, Third Presbyterian Church North and Third Presbyterian Church South, respectively. Because of complications that ensued, the latter was transferred to the Clinton Avenue Presbyterian Church. As originally planned, the two churches, in cooperation with a central church, would form the collegiate system of churches. The Old High Street Presbyterian Church which was dissolved and the property transferred to the St. James African Methodist Episcopal Church, was to be the Third Church Central.[1]

The governing body of the Third Presbyterian Churches would form one board of trustees and elders along with the ministers of the three churches. The plan proposed that the ministers would alternate in presiding over the sessions of the governing body.[2] Notwithstanding, the plan and the erection of the two new edifices complications arose that prevented consummation. Nevertheless, the vast outlay of funds "to preserve the entity" of Third Church under the collegiate system was, apparently, unparalleled in American Church History.[1]

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[1] Loc. cit. [2] Loc. cit.

"Extension of the Kingdom." Finally, a major consideration in the relocation of Third Church was the extension of the Kingdom of Christ in Newark. At the momentous meeting of the Presbytery, Dr. Inglis made this the basis of his plea. The Newark Ledger gave the following report:

> "For the wider extension of the Kingdom of Christ in our city."
>
> This basis of the plea of Dr. Robert Scott Inglis, pastor of the Third Presbyterian Church, for the final sanction of his collegiate plan before the Presbytery of Newark on last Tuesday afternoon, won his point for him and conquered opposition, bitter, insidious and un-Christian.[2]

Some evidence indicated that the opponents in the Presbytery objected to Third Church relocating in Forest Hill. One informant said that some thought it to be wrong for Third Church to move out among the wealthy people. "To this, Dr. Inglis replied: 'It is easier for a camel to go through the eye of a needle than for a rich man to enter into the Kingdom of Heaven.' This silenced them."

Concomitant Consequences

The confluence of concomitant consequences related to the relocation of the Third Presbyterian Church was far-reaching and significant. They seemed best understood in the context of the dynamic nature of urban society, problems of denominational strategy, and the distinctive character of the Third Church. They were categorized as follows: the persistence of social change, overchurching, depletion of membership, interchurch opposition, diverse evaluation of the relocation, complications of the collegiate system, new efforts in church strategy, removal from site of mission work, enlarged expenditures for mission work, depletion of funds, sale of old burial ground, and restricted uses of income.

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[1] See report of Newark Evening Star, December 20, 1913, Exhibit 6, Appendix B.

[2] See Exhibit 7, Appendix B.

Persistence of social change. Social history repeated itself within fifty years in Newark. Some changes that occurred in the original neighborhood of Third Church appeared in the new. They were as follows: a second outmovement of adherents, a second infiltration of newcomers, and a second transformation of surrounding dwelling units. Informants indicated that the new neighborhood site of Third Church "had begun to deteriorate. Many of the old residents moved to Short Hills, Montclair and other suburban towns." The sons and daughters of the older residents had moved to the suburbs "where their children can have play space, sunshine and fresh air." The new church edifice had a seating capacity of five hundred people. Notwithstanding, "the average attendance was about 125 on Sunday morning." By comparison this was believed to be an improvement since the coming of the new pastor in 1946.

This former wealthy residential section in Forest Hill was not invulnerable to newcomers. The invasion of Italians in the Forest Hill area was shown as early as 1911. Moreover, we have seen that by 1950, significant numbers of Italians had infiltrated into Census Tracts 93 and 94. It was to the latter that the Third Church relocated in 1914. The Roman Catholic background of the Italians was emphasized during the interviews. The Third Church found fewer potential members as it became engulfed encreasingly by Italians who occupied many of the big houses in the neighborhood.

In 1958 informants pointed out that many Jews and Negroes occupied dwellings in the neighborhood of Third Church. There appeared to be a general awareness that "Newark was becoming more and more Catholic and Jewish." At the same time, it was noted that Protestants were disappearing. Albeit, in 1958, Third Church had a few members of Italian background. An informant explained that they had come from the professional class of Italians. Thus, the persistence of social change in the new neighborhood of Third Church was reflected in its membership.

Overchurching. The relocation of Third Church in 1914 brought no final solution to its problem of denominational strategy in the choice of a site. The close proximity of the Third Church to the old Park Presbyterian Church edifice which was occupied by the Mount Zion Baptist Church was shown in Figure 7. The present Park Presbyterian Church was a merger with its former Chapel on Highland Avenue. It was also within the one mile radius of Third Church. In addition, the close proximity of the Forest Hill Presbyterian Church to the new site of Third Church was likewise shown in Figure 7. Informants expressed a deep awareness of the fact that there were too many Presbyterian churches in Forest Hill and other North Newark areas.

Depletion of membership. The decline in the membership of Third Presbyterian Church was closely related to the preceding concomitant consequences. There was diversity of estimates concerning the loss of membership occasioned by the relocation of the church. Some informants recalled only a few families who transferred their membership to the South Park Church. Even this was an amicable transfer according to the original plan. Another informant stated that the relocation "caused a three-way split in the Church". It was estimated that of approximately 200 communicants at the time, including their children, "only about twenty-five families went to the new Third Church." The other half, "with their children, was split up. Some went to Calvary, others to High Street, and some to South Park Church."

The statistical lifeline on the Third Presbyterian Church showed that the membership reached its peak in 1905 as shown in Table 22. At that time there were 601 adherents. Since that time there was a steady decline in the membership until the lowest point was reached in 1940, with only 272 or a decline of 54.7 per cent since the peak year. From 1910 to 1915, when the relocation was executed, there was a decline from 523 members in 1910 to 430 in 1915, that is, a loss of 93 or 17.7 per cent. Although there had been some gain in membership since 1940, the numerical strength of Third Church had not approached its peak of 1905.

This depletion of membership was even more noticeable in the Church School. Here the peak year was 1900 with 370 members. Thereafter a steady decline ensued. By 1945 the enrollment dropped to 70, the lowest point, or a decline of 81.0 per cent. In 1955 there were 90 members. The statements of informants concerning the depletion of membership seemed well confirmed by the statistical lifeline on membership for Third Church.

Interchurch opposition. The main ground of opposition within the Presbytery to the relocation of Third Church in the Forest Hill section appeared to be ecclesiastical jealousy. This fact was evident from the report on the meeting of the Presbytery. At this time Dr. Inglis requested money to finish the construction of Third Church North. The report was as follows:

> Dr. Inglis proffered his request for the $25,000 to finish his new Third Church North, and upon this request was trained the opposition of the foes of the speaker, foremost among whom where the pastors of the churches supposed to be affected by the choice for the site of the new Third Church North. These were Rev. Mr. McDowell, of the Clinton Avenue Church, and Rev. Frank Lewis, of the Forest Hill Church, now laboring

TABLE 22

MEMBERSHIP TRENDS IN THE THIRD PRESBYTERIAN CHURCH, NEWARK, 1900-1955[a]

CHURCH				CHURCH SCHOOL		
Year	Number	Change		Number	Change	
		Number	Per cent		Number	Per cent
1900	588	--	--	370[b]	--	--
1905[b]	601	23	3.9	365	-13	-3.5
1910	523	-78	-14.9	348	-17	
1915	430	-93	--	185	-63	--
1920	391	-39	- 9.0	120	-65	-35.1
1925	330	-61	-15.6	130	10	8.3
1930	392	62	18.7	132	2	1.5
1935	325	-67	-17.0	127	- 5	-3.7
1940[b]	272	-53	-16.3	133	6	4.7
1945	443	171	62.8	70[b]	-63	-47.3
1950	456	13	2.9	132	62	88.5
1955	448	- 8	-1.7	90	-42	-31.8
Peak[b]						
Cf.		-329	-54.7		-300	-81.0
Lowest						

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[a] *Minutes of the General Assembly of the Presbyterian Church in the United States of America*, New Series, 1900-1955, 1920; Third Series, 1925-1935; Fourth Series, 1940-1950; and Fifth Series, 1955.

> under a heavy debt and jealous of approach of any other congregation.[1]

This opposition was explained to arise from the sense of competition for membership potential in the North Newark area. The consciousness arose that the relocation of Third Church in the area would make for too many Presbyterian churches. There were already three Presbyterian churches in the general area.[2] Notwithstanding, one of these was the Emmanuel German Presbyterian Church, the other two were of traditional Anglo-Saxon background. The latter two churches felt that their field of labor was being infringed upon and thereby some loss of membership potential would occur as a result of the relocation of Third Church North so close to them. Informants indicated that some ill feeling concerning the relocation occurred. It seemed to persist through the years.

Diverse evaluation. In historical retrospect, there appeared diverse evaluation of the relocation of Third Presbyterian Church. Some evidence indicated that there were powerful influential persons who were able to "carry things their way." Inasmuch as Church Law was above State Law in New Jersey, an informant said that there was no way to prevent a congregation from doing whatever Church Law permitted. So an awareness of a lot of politics in the church was expressed by this informant.

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[1] See Exhibit 7, Appendix B.

[2] See Figure 7, p. 42.

The minority opinion concerning the relocation persisted. This group seemed profoundly aware of the effect of powerful influential personalities in the affairs of the church. The minority favored having Third Church remain on its ninety-year-old site. It was felt that the church had work to do among the newcomers. Nevertheless, the influential people had their way.

Viewed from the angle of close proximity of the other Presbyterian churches, a strong feeling arose that it was not strategic for the Third Church to relocate so close to them. This close proximity to Forest Hill, Park, and the Emmanuel German Church was shown in Figure 7.[1] The Park Church was now a merger with the Chapel which it founded. An informant said that Park and Forest Hill churches were in a struggle to raise their budgets with a small membership.

Complications of the collegiate system. The complications of the collegiate system were unexpected. This arrangement was designed to preserve "the entity of Third Church." Subsequent historical sketches referred to this fact. The explanation given was as follows:

> In 1912 the Broad Street building was abandoned, plans for a collegiate system of churches having been contemplated.

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[1] See Figure 7, p. 42. It was estimated that Third Church relocated about one-half mile to the old site of the Park Presbyterian Church and about one mile to Forest Hill Presbyterian Church.

> Complications not foreseen made such plans impossible, and the congregation now worships as Abington Avenue and Ridge Street, the building being dedicated June 14, 1914.[1]

There was some indication that the collegiate system of churches did not come to fruition because the upkeep of properties was too great. Besides the costs of construction, it was said that the Third Church gave away, as well as, lost a lot of its financial resources. Reference was made to the loss of church property in the area of Mount Pleasant Cemetery which was adequate for three houses. Nonetheless, because of complications concerning the title, the property was given away. This course was followed rather than pursing an expensive legal procedure in order to establish ownership.

Because of the expense in the upkeep of two new church edifices, after some persuasion, Third Church South edifice was reported as given to the Clinton Avenue Presbyterian Church. The writer observed that the original name, "Third Presbyterian Church South," remained engraved over the entrance of the Clinton Avenue Presbyterian Church. An informant said that the collegiate system was never put into effect because of the high cost of operation. Hence the Old Third Church removed to its new location at Abington Avenue and Ridge Street.

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[1] "The Third Presbyterian Congregation in Newark: 1824-1924," p. 5. *Cf.*, "The Third Presbyterian Church: Newark, N. J.: 1824-1949," p. 5.

New efforts in denominational strategy. In spite of the preceding adverse consequences attending the relocation of Third Church, new efforts in denominational strategy have been considered. We noted the difficulty that the other two Presbyterian churches were having in raising their budgets with small memberships. We saw the grave decline in the membership of Third Church. In view of these factors, a new strategy was being considered. Nevertheless, it was handicapped because of the persistence of some ill feeling concerning the relocation of Third Church in the area. Albeit, Third Church had extended the invitation to the other two churches to form a merger with Third Church. These two churches did not have endowment; whereas Third Church did. An informant said that Forest Hill Church liked the idea but wanted the other two churches to merge with Forest Hill. The future of the three churches remained uncertain.

Removal from site of mission work. The relocation of the Third Church resulted in its removal from the site of the William Street Mission. An informant said that this work began as a Chinese Sunday School. Some of the adults also joined the Church. When Third Church relocated, the First Presbyterian Church assumed responsibility for the project. Meanwhile, the Mission has had a continuing relationship with Third Church. In 1940, the fifty-ninth anniversary of the Mission was observed at Third Church.[1]

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[1] "Chinese School Will Celebrate--Was Organized 59 Years Ago by Third Presbyterians", NEN, November 9, 1940.

Enlarged expenditures for missions. The occasion of the relocation of Third Church evoked a decision to use its income from endowment in an enlarged program of mission work. From a circular report there was evidence of generous expenditures for "the wider extension of the Kingdom of Christ" in Newark. Since the relocation "at various times during recent years", the following appropriations totaling approximately $476,436 were made:

The Hungarian Church Building. (Organized in 3rd Church.) . . . . This money was repaid except interest.	$ 2,000
Emanuel German Church	$ 100
Work amongst the colored people 13th Avenue Church $150 Bonfield $ 50.	$ 200
Central Presbyterian Church.	$ 4,586
Weequahic Presbyterian Church.	$ 1,250
Summer Mission Work and Camps.	$ 700
Sixth Church, conditional on raising $6,000 fund.	$ 2,000
Kearny Church conditional on raising debt $7,000.	$ 1,000
Mission for the Chinese, annually Loan to Memorial Church at nominal interest when the property becomes income bearing	$ 35,000
$1,000 annually to Calvary Church for 10 to 15 years $10,000 to $500 annually to Forest Hill for 8 years. . .	$ 4,000
Church Extension Committee for 16th St. Chapel, making possible erection of Vailsburg Church and the Jefferson Street Italian Church.	$ 18,500

New Third Church South, including furnishing and equipment but excluding $18,500 paid on Chapel	$ 106,500
New Third Church, North	$ 125,000
3rd Church Central at High Street (Endowed) $125,000 to	[1]$ 160,000
Total estimated expenditures	$ 476,436

In this manner, after its relocation, the Third Church "determined to use the income of its funds for the wider extension of the Kingdom of Christ" in Newark.[2]

Depletion of funds. Notwithstanding, the generosity of the Third Church in the expenditure of funds for "the wider extension of the Kingdom", the resources of the Church were depleted immensely since its relocation. According to a report addressed to the Presbytery of Newark, the following account was given: "During the period, January 1, 1935, to March 31, 1941, the financial condition of Third Church continued to deteriorate. The properties were operated at a net loss and large sums were withdrawn for the purpose of the Church, so that liens increased $50,000."[3]

This report stated further that the "three endowment properties" were encumbered. The properties were as follows: "the Rialto Theatre on Broad Street, Newark, where the church was formerly located; the property at Broad and William Streets; and property of small value on Halsey Street." The Rialto was "mortgaged to the Howard Savings Institution." As further security, the rents were assigned to that bank and were paid directly to it under the assignment. In February, 1942, the Church had an indebtedness with the bank of $211,000. Meanwhile, the property yielded only $3,000 during the past year. This entire income was retained by the bank. So the Church expected no further income from this property until the debt was "substantially reduced say, to $10,000." At the same time, it was recognized that the bank could "insist on retaining of the rents" until the debt was paid in full.[1]

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[1] Circular Report on Expenditures of Third Church, n. d., n. p., (Printed).

[2] Loc. cit.

[3] Morgan P. Noyes, Frank Benjamin, and John O. Bigelow, "Report of Special Committee", Third Presbyterian Church of Newark, New Jersey, October 13, 1942. (Printed), p. 5.

Likewise, the property at Broad and William Streets was "encumbered by a mortgage for $97,000 held by the Equitable Life Insurance Company and by tax arrears of $11,000." In 1941 the income from the property did not meet the out go and a deficit was anticipated in 1942. There was also anticipation of the "immediate foreclosure of the mortgage if any of the rents" were used by the Church trustees for pension or any church purpose."[2]

Finally, the Halsey Street property was reported in 1942 as not being encumbered by a mortgage. In lieu, it was "subject to tax liens of $9,500." The net income from the property was "some $1,000." This amount was to be used "to reduce the tax arrears."[3]

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[1] *Ibid.*, p. 6. [2] *Ibid.*, p. 6. [3] *Loc. cit.*

In 1942, then, the income from endowed properties of Third Church was encumbered seriously by mortgages and taxes in arrears. At that time it was estimated that the properties were "worth nominally $1,000,000 or so."[1] Even so, the deterioration in the financial condition of these properties altered significantly the status of the church.

Sale of old burial ground. Through legal action the Third Church was enabled to sell its old burial ground. According to the report, the land was deeded to the Church by Mr. and Mrs. Alexander C. McWhorter, Mr. and Mrs. Josiah B. Howell, Mr. and Mrs. George H. McWhorter; Julia McWhorter and Adriana McWhorter, "bearing date the twenty second day of June, one thousand and hundred and twenty-four." When the land ceased to be used for burial purposes, an Act enabling the Trustees to sell the lands and purchase a new site was secured.[2]

Restricted uses of income. Finally, the Presbytery of Newark imposed certain restrictions upon the use of income from endowment by the Third Presbyterian Church. The following statement was made in the report of 1942: "The trustees of Third Church hold valuable properties in trust for the support of the Gospel. Acting with the concurrence of the congregation, they allowed these properties to become encumbered with unpaid taxes of $15,815 by the end of 1934." Then the report continued: "This was in addition to mortgages of $162,250 which we assume were placed on the property to provide funds for capital purposes. Since 1934, the liens have increased $329,157, an increase of over $50,000 representing largely rents diverted to Church support." At that time, the Report of the Special Committee urged: "in our opinion, the use of rents without providing for taxes and other current expenses has been a breach of trust. It may be too late to save these properties but we believe the Presbytery should solemnly enjoin Third Church to cease this practice at once."[1]

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[1] *Ibid*., p. 3.

[2] New Jersey, Senate No. 224, An Act Enabling the Trustees of the Third Presbyterian Congregation in Newark to sell lands, n. d. (Historical File: Presbyterian Churches, Newark Public Library). (Photostatic copy).

In compliance with this sense of urgent need, the Third was requested to furnish the trustees of the Presbytery of Newark with the following reports: (1) "a detailed statement of the cash consideration," (2) an annual statement in April of "capital and income receipts and disbursements from the mortgage," i. e., "the said investments and 264 Halsey Street", and (3) " a statement that inquiry [*sic*] has been made as to the status of the first mortgage", that is, "(The Howards's) and as to taxes and the result of the inquiry."[2] The Third Church, then, not only sustained great losses through the encumberance of its properties, but was placed under the surveillance of the Newark Presbytery in order to assure liquidation of indebtedness and avoidance of further encumberances. The concomitant consequences of the relocation of the Third Presbyterian Church, therefore, were far-reaching. They ranged from the persistence of social change to the imposed restrictions by the Presbytery of Newark upon the use of the income from endowed properties by the Third Church.

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[1] Noyes, Benjamin, and Bigelow, *op*. *cit*., p. 12.

[2] From copy of letter from Trustees of the Presbytery of Newark Attached to Restrictions imposed upon the Third Church. (In Historical File, Presbyterian Churches, Newark Public Library), June, 1948.

A BAPTIST CHURCH: RELOCATED 1928

The Mount Pleasant Baptist Church illustrated further the complexity of guiding principles, concomitant consequences, and implications of the decision of a Protestant church to relocate beyond the inner city. The decision of this church was also related to its total history and radical social changes in its neighborhood.

Historical Background

Important factors in the historical background of the Mount Pleasant Baptist Church which appeared to be closely related to its decision to relocate in 1926 and its consummation in 1928 were as follows: mission beginnings, "serious financial difficulty", denominational competition, a legacy of hope, and the second church home.

Mission beginnings. The Mount Pleasant Baptist Church, was reported to be "the first denomination to occupy this portion of the North End. The Centenary M. E. Church established a Mission 2 or 3 weeks afterward in close vicinity."[1] The work was initiated by the Newark Baptist City Mission after "a very careful consideration" and survey of the field. Sabbath School was organized on November 13, 1866 and in "due time a Chapel was erected."[2] In November, 1867, a church was organized. "Thirty-three Baptists constituted the church.... Twelve were members of the First Church; Twelve of the North Church and others of distant Baptist churches."[3] The church had, then, a small missionary beginning.

"Serious financial difficulty". Because of the strategic beginning of the church in the area, Thomas S. Griffiths wrote: "The outlook for the future was bright and it led to an outlay far beyond the ability of the church and involved it in serious financial difficulty." At that time, "the nation was also suffering from a panic that cut off the resources of the City Mission Society."[4] So from its inception the church experienced financial difficulty.

Denominational competition. Other denominations followed the Baptists in the North End of Newark. Griffiths said that they "built attractive houses of worship." Then, in referring to Mount Pleasant Baptist Church, he continued: "Their unattractive chapel put the church at great disadvantage and the financial depression made the future very dark."[1]

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[1] "Historical Sketch of History of Mount Pleasant Baptist Church", Newark, November 28, 1926, (Typewritten).

[2] *Ibid*., p. 1.

[3] Thomas S. Griffiths, *A History of Baptists in New Jersey*. (Highstown, N. J.: Barr Press Publishing Company, 1904), p. 313.

[4] *Loc. cit*.

A legacy of hope. The first boost to the financial status of the church came in 1886. At that time, "a member of the North Church, Mrs. Sarah E. Morgan, left a legacy of one thousand dollars to the church for a new house of worship." The chapel property on what was the, Bellville Avenue (now Broadway) opposite Gouverneur Street, was sold in 1888. "Subscriptions were made by which a new location was bought and a new church edifice was begun in July, 1889, and was opened for worship in October, 1890."[2]

Thereafter the church began to prosper financially. Wrote Griffiths: "But despite these years of tax upon the resources of the church there was a surplus in the treasury for current expenses and the benevolent gifts were the largest in the past history of the church."[3]

The second church home. The program of the 75th Anniversay of Mount Pleasant Church made reference to circumstances that appeared to be involved in its decision to relocate in 1926. The following statement was made concerning the First Meeting House[4] and the financial involvement of the edifice[1] which was constructed after receipt of the legacy:

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[1] *Ibid*., p. 314. See Exhibit 11, Appendix B.

[2] *Loc*. *cit*. [3] *Loc*. *cit*.

[4] See Exhibit 11, Apendix B.

> This house of worship was sold to the United Presbyterian Congregation in 1889 and a new building was erected on Bellville Avenue [now Broadway][2] opposite Oriental Street. In 1906 that building was enlarged at a cost of Forty Thousand Dollars. The mortgage was gradually reduced during the pastorate of Dr. Sidney W. Powell, to Fifty-five Hundred dollars.[3]

The pastorate of Dr. Powell extended from 1917 to 1925. His successor was Dr. LeRoy Halbert, 1925-1930. It appeared that the reduced mortgage of $5,500 was brought over into the ministration of Dr. Halbert. This fact appeared to be important since it was during his leadership, 1925-1930, that the second church building was sold and the church relocated. This survey of the historical background of Mount Pleasant Baptist Church indicated that its decision to relocate in 1926 was related to some aspects of its total history.

Guiding Principles

The decision to relocate was made and executed in spite of the fact that the second church home was only 37 years old. Besides, an enlargement program costing $40,000 was completed in 1906 or only twenty years prior to the decision. The following categories of principles entered into the decision to relocate, viz., social changes and "a good offer." Each of these categories formed a complex of interrelated factors as the following analysis disclosed.

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[1] See Exhibit 12, Appendix B.

[2] Interpolation by the writer.

[3] "75th Anniversary Mount Pleasant Baptist Church: 1867-1942", n. p., p. 2.

Radical social changes. The radical social changes that occurred in the neighborhood of Mount Pleasant Baptist Church when it was located on Bellville Avenue, (now Broadway) opposite Oriental Street, (1889-1926) were quite similar to those that occurred in the previous social environment of Third Presbyterian Church. They were as follows: the encroachment of business, the outmovement of adherents, and decline in membership, the invasion of disadvantaged classes, and the conversion of single-family houses into multiple dwellings. Because of the similarity of the social changes, this phase of the discussion endeavored to emphasize those aspects of social change which gave evidence of diversity.

The evidence disclosed that business encroached upon what was once a singe-family residential neighborhood in which the church was located. This fact impinged directly upon the decision of the church to relocate. It was evident from the reconstructed Minutes of the Board of Trustees that this occasioned a crucial decision on the part of the church. The Mutual Benefit Insurance Company approached the Trustees of the Church during the Fall of 1926. In view of expanding business, this company wanted to make its building surroundings complete at a cost of two million dollars. In order to do so a proposition was made for the purchase of the property of the Mount Pleasant Baptist Church. After many conferences and careful consideration, an offer of $275,000 was made for the church property. With this offer the congregation was given the privilege to retain the organ, pews and the Memorial Windows. It was further agreed that the old building would be vacated by December 1, 1926.[1] In this manner, it was evident that the expansion of a particular commercial enterprise was directly related to the decision of the Mount Pleasant Baptist Church to relocate.

Furthermore, the outmovement of adherents was also in process. The first outmovement of adherents was from the near downtown area. There they had lived until this inner city area began to be impinged upon by manufacturing plants and rooming houses. It was in response to this outmovement of people that the Baptist City Mission founded the Mission which developed into the Mount Pleasant Baptist Church in North Newark. At the time of the founding of the church, the area was described precisely as a single family residential area. Here the earlier members of the church built nice homes in what was termed a middle class residential neighborhood.[2] The wealthy people were then living up on the hill in the big houses.

This observation concerning the social class structure of a particular Baptist church seemed perceptibly linked with the evolution of such churches in social status. H. Richard Niebuhr called attention to this process. He referred to Methodism and aspects of Congregationalism. These churches of the poor sloughed off their original endowment and accepted a type of religious life "more in conformity" with their "new economic interests and status."[1]

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[1] "Reconstructed Minutes of the Board of Trustees," Mount Pleasant Baptist Church, Newark, March 16, 1932, n. p., (Handwritten).

[2] See Paul B. Horton and Gerald R. Leslie, The Sociology of Social Problems (New York: Appleton-Century Crofts, Inc., 1955). Chapter 11, "Social Class and Class Struggle," pp. 251-273. "Objective placement" identified five or six classes in American communities "with the bulk of the population concentrated in the lower half of the class structure." p. 258.

Concerning the former site of the church, it was noted that there the church prospered for a number of years. Later, the second outmovement of adherents was to the suburbs, such as, Glendale, Belleville, Short Hills, and Montclair. For a time, many of them commuted to the church. One informant said that they could not "keep that up forever." Meanwhile, the older members died; their children moved away; and the membership declined.

A vivid picture of ethnic change in the neighborhood of the church was given by an informant. The polyglot character of the neighborhood consisted of "a great mixture of people," namely, Chinese, Italians, Jews, and "a lot of colored people." This change in the ethnic constituency of the neighborhood brought change in its socio-religious character. It was estimated in 1958 that North Newark was about 60 per cent Roman Catholic; 20 per cent Jewish and 20 per cent Protestant. An informant said that Roman Catholics boasted of the prospect of complete dominance in the area. Notwithstanding, the influx of Negroes altered the picture since most of them were Protestant. This change in the socio-religious character of the former neighborhood of the church was another guiding principle in the decision of the church to relocate.

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[1] H. Richard Niebuhr, The Social Sources of Demoninationalism. (Hamden, Connecticut: The Shoe String Press, copyright, 1929. Reprinted, 1954, by Henry Holt and Company, Inc.), p. 89.

The conversion of housing. Coterminously, single-family houses were converted into multiple dwellings and the construction of apartments was accelerated. "Only twenty years ago" an informant said "there was not an apartment on Summer Street. The whole street was made up of single-family residences." In 1958 there were apartments, two and three-family houses throughout the neighborhood. On another street, one long time resident resisted the trend. This occupant's house was the only single-family dwelling on the street. All others had been converted to multiple use. The changing ethnic character of the former neighborhood was accompanied by a transformation in the types of dwelling units.

It was generally recognized that transients in rooming houses and apartments do not make substantial church members. This fact contributed in part to the guiding principles of many churches that relocated in order to follow the outmovement of their members. For Mount Pleasant Baptist Church, the change of its former neighborhood to a rooming house and apartment house area appeared to have special significance for the former middle class status of the single-family residents in the area.

"A good offer." The second set of guiding principles in the decision of the Mount Pleasant Baptist Church to relocate was inherent in the concept of "a good offer." This was the characterization of the offer of the Mutual Life Insurance Company of the sum of $275,000 for the old property of the church. Yet, as "a good offer" to a church that had enlarged its edifice only twenty years earlier, the appeal must be understood in the light of a complex of circumstances that existed in the church at that time.

First, there were certain points with respect to the status of the church. The church building itself was in need of repair. Architecturally, the edifice was viewed as obsolete.[1] It had a round balcony and a total seating capacity of approximately 500 people. The frontage and yard space were inadequate. These nonaesthetic and physical aspects of the church edifice did not satisfy the desires of the congregation. Second, the dwindling congregation made a smaller edifice more desirable. This appreciable decline in the membership due to the outmovement and death of long standing members formed an integral part of the complex of factors in the decision to accept the offer of the Mutual Insurance Company.

The preceding observations concerning the edifice seemed important in view of the historical background. The church was handicapped by an "unattractive chapel" while other denominations were building "attractive edifices" in North Newark. The desire for a more beautiful church edifice seemed to have persisted. A major outcome of the sale of the old property was the construction of "a lovely church" on Lincoln Avenue. It appeared that the good offer of the insurance company brought to the Mount Pleasant Baptist Church the opportunity to fulfill, to a large extent, a lifetime desire to be as attractively housed as contemporary churches in its vicinity. A comparison of Exhibits 10, "Our First Meeting House," 1867; 11, "Our Church Home," 1889-1926; and 12, "Our Present Church Home," since 1928 gave insight into this progressive fulfillment of desire for architectural elegance.[1]

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[1] See Exhibit 11, Appendix B.

Finally, the $5,500 balance on the mortgage was viewed. An informant indicated that when the offer of $275,000 was made for the old property, the church was securing subscriptions from the final liquidation of the balance on the mortgage. This mortgage had been reduced gradually over a period of twenty years. Its importance as a factor in the decision to accept the offer and relocate the church was minimized. Nevertheless, the liquidation of the balance on the mortgage was made possible readily from subscriptions received and funds from the offer of the insurance company for the old property. It appeared that the existence for a long time of the mortgage was a factor in perceiving "a good offer."

To sum up, two sets of interrelated factors seemed to be the guiding principles that entered into the decision of the

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[1] See Exhibits 10, 11, and 12, Appendix B.

Mount Pleasant Baptist Church to relocate in 1926. They were radical social changes and the discernment of a good offer.

Concomitant Consequences

Having seen the guiding principles that entered into the decision of the Mount Pleasant Baptist Church to relocate during the period, 1926-1928, we turned next to the concomitant consequences of that decision. Several categories of attending results emerged, namely, loss of members, involvement in a "bad investment," adverse evaluation of the new site, predominance of Catholics, persistence of social change, open membership, acceptance of Negro members, and women on the Official Board.

Loss of members. There was some evidence that the decision to relocate the church occasioned a split in the church. The younger members appeared to have been vigorous in their opposition. Notwithstanding, their views were not considered by the older and more influential members of the church. It was reported that at least three families left the church. This concomitant decline in the membership of the church was shown in Table 23. The peak year for the period, 1900 to 1955, as shown on the five-year statistical lifeline was 1925 at which time there were 512 members. During subsequent years, the membership did not exceed 275, as shown for 1945 and 1950. By 1955, the membership dropped to the lowest point with 210, that is, a loss of 302 or

TABLE 23

MEMBERSHIP TRENDS IN THE MOUNT PLEASANT BAPTIST CHURCH, NEWARK, 1900-1955[a]

CHURCH				CHURCH SCHOOL		
Year	Number	Change		Number	Change	
		Number	Per cent		Number	Per cent
1900	328	,--	--	b	--	--
1905	391	63	19.2	b	--	--
1910	485	94	24.0	304[c]	--	--
1915	368	-117	-24.1	275	-29	- 9.5
1920	468	118	32.0	263	-12	- 4.3
1925	512[c]	26	5.3	120	-143	-54.3
1930	265	-247	-48.2	155	35	29.1
1935	238	- 27	110.1	113	- 42	-27.0
1940	243	5	2.1	130	17	15.0
1945	275	32	13.1	87	- 43	-33.0
1950	275	--	--	102	15	-17.2
1955	210[c]	- 65	-23.6	50[c]	- 50	-50.9
. . . . .	. . . . .	. . . . .	. . . . .	. . . . .	. . . . .	. . . . .
Peak[c]						
Cf.	--	-302	- 58.9	--	-254	-83.5
Lowest						

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[a] *The New Jersey Baptist Annual*, Statistical Tables, for respective years.

[b] Data not available.

58.9 per cent over the peak year. Likewise, there was an almost steady decline in the number of pupils enrolled in the Church School as shown in Table 23. The first listing was in 1910. This was also the peak year with 304 pupils enrolled. The number of enrollees dropped to 50 as "the average attendance" in 1955. When this lowest point was compared with the peak year, a loss of approximately 254 or 83.5 per cent was sustained since 1910.

This statistical lifeline on the membership and Church School enrollees gave validity to the assertion that by death and moving away of members, there was a general decline in numerical strength. The loss sustained in the membership constituency was a major guiding principle in the decision of the church to relocate.

Involvement in "a bad investment." An informant said that the church became involved in "a bad investment." This resulted from the use that was made of the residual fund out of the $275,000 received for the old property. The estimated cost of the new edifice was $160,000. Of this amount, about $4,000 were spent in providing living quarters for the custodian and a recreation room for young people.[1] The money received from subscriptions and some from the sale of old property was used to liquidate the balance of $5,000 on the long standing mortgage. Approximately $109,500 remained. This amount was invested as an endowment fund.

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[1] Reconstructed Minutes of the Board of Trustees, MPBC, March 16, 1932.

From one perspective, it was considered as the only good that came out of the sale of the property during the time of the depression. Contrariwise, the congregation became involved in the real estate business "which turned out to be a real headache." An informant gave a brief account of this development was as follows:

The payment was made for the new construction. Then the residual fund from the sale was invested "in a Building and Loan Company." This did not work so well. At first, annual interest accrued at the rate of 7 per cent or about $1,500 per annum. Later the company defaulted and the church was compelled to take five houses at Nutley for the investment. Then, the church found itself in the real estate business.

Subsequently, much joy was taken out of going to church for those persons who received reports on needed repairs for the houses. A stack of notes was received often on Sunday mornings. These notes indicated such things as, "the pipe to the drain bursted;" "the house needs painting;" etc. Patience was wearied with such problems. The houses were sold for about $4,000 each. Ten years later one of the purchasers approached an officer of the church in the bank and said: "That sure was a bargain. I just sold that house for $25,000." Thus, it appeared that a higher price may have been received had the church kept the houses longer. Such was the nature of the "bad investment" which followed the relocation of the church.

Persistence of social change. The Mount Pleasant Baptist Church did not escape from social change by relocating. We have already noted the change in the ethnic composition of Tract 93 in which it relocated. From the religious perspective, change in the ethnic composition of the area appeared to have accentuated change in the religious constituents also.

The following changes were pointed out in the social environment. First, at the time of the relocation, there were many single family houses on Lincoln Avenue in the vicinity of the church. A big white house stood on the site where the new church was located. Many wealthy people lived all around the church in big houses. Some of these houses were converted into multiple dwellings; while others were demolished. Unfortunately, it was said that the tenants who occupied the houses were not church going people. It was noted that numerous colored people had moved into the neighborhood. They lived for the most part east of Broadway, but there were also many of them around the church. They have a large church on Broadway. It appeared that social changes which featured in the decision of the church to relocate had encroached upon the new neighborhood of the church.

Adverse evaluation of new site. Some information indicated adverse evaluation of the new site of the church. It was felt by some that to relocate only one-half mile from the former site of the church was a big mistake. The church should have moved to Nutley. An informant said there was still no Baptist church at Nutley. Notwithstanding, it was alleged that one influential member swayed the majority in making the decision to relocate. Viewed in retrospect, some feeling persisted that it was a mistake for the church to move only a short distance from its former site.

Predominance of Catholics. An acute awareness of the decline of Protestants and the predominance of Roman Catholics in the new neighborhood of the church was prevalent. Reference was made to a survey made by two pastors several years ago. They found that the neighborhood was predominantly Catholic. The informant said that the Mount Pleasant Baptist Church was wedged in between two Catholic parishes, viz., Our Lady of Good Counsel on Summer Avenue and St. Michael's on Broadway.

Attention was called to Sacred Heart Cathedral on Clifton Avenue. The writer observed that this was perhaps the largest and most artistically designed cathedral in Newark. It was described by an informant as being, "simply beautiful." The carpet on the altar floor and the highly polished rails were said to be "wonderful to see." The Cathedral was completed only two years ago and was alluded to as evidence of the continued increase of Roman Catholic influence in North Newark.

The difficulty for a Protestant to rent an apartment in the area was pointed out. The Catholic church had bought the old Mutual Insurance Building where the Mount Pleasant Baptist Church once stood. The building was used as a school for boys. It was believed that efforts were being made to purchase the old Normal College buildings across the street from the old insurance building in order to use these as a school for girls. These observations augmented belief in the increase of Roman Catholics in the area.

Varied reactions were expressed toward this change in the religious climate of North Newark. These ranged from admiration of the devout attendance of Catholics at masses to consternation at the placement of images of Mary and Jesus almost directly in front of the main entrance to the Mount Pleasant Baptist Church.

First, an informant pointed out that Catholics were regular in their attendance at masses irrespective of the weather. Even when the big snow came, five masses were celebrated and parishioners were seen by Protestants at an early hour wending their way. Something about the masses compelled them to attend, whereas many Protestants remained home from divine worship.

Second, the nondiscriminatory practice of Catholics was noted. This was viewed as a factor in the growth of the Catholic Church. In it were to be found all sorts of people. They "get treated just alike." So there were Italians, Germans, and a lot of colored people who go to Our Lady of Good Counsel.

Third, some consternation was expressed with respect to the large shrine in front of the Mount Pleasant Baptist Church. This shrine was in the yard of a parishioner on the opposite side of the street almost directly facing the entrance to the Baptist Church. The placement of the shrine in this position was viewed as a rather unkind thing to do since members of the Baptist Church must view it as they go in and out of their own church. Therefore, there was evidence of diverse reactions to the phenomenal increase of Roman Catholics in the neighborhood of the Mount Pleasant Baptist Church.

Open membership. The adoption of an open-membership policy at the church appeared to be the result of a complex of factors. They included the strenuous competition with other Protestant churches; decline in membership; and the general engulfment by Roman Catholics in North Newark.

One of the best known practices of Baptist churches was "baptism by immersion." According to Johnson and Goodwin, the name of the denomination was derived from the practice. It was one "to be happy about for the act of baptism reminds us of the baptism of Jesus by John the Baptist." This was a symbolic representation of the "death, burial, and resurrection of our Lord, and it was a sign of our own death to the old life and of our new birth that resulted when God made us new persons. He explained that "more important than the way we baptize " was "our emphasis on the baptism of believers only."[1] From this official statement of American Baptists, "baptism by immersion" was deeply rooted in the tradition of Baptist churches.

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[1] Ralph M. Johnson and R. Dean Goodwin, Faith and Fellowship of American Baptists. (New York: Council on Missionary Cooperation of the American Baptist Convention, 1957), p. 5 f.

Baptism, therefore, was a traditional requirement for membership in a Baptist church. The form of baptism which was acceptable was "by immersion" in most Baptist churches. Notwithstanding the Mount Pleasant Baptist Church broke with this tradition. In the wake of diminishing adherents in the neighborhood of the church, a non-Baptist became very active in the work of the church. An informant said that he was doing more than some of the others. Consequently, he was accepted as a member several years ago without rebaptism. Since that time the congregation accepted unanimously the revised constitution including open membership. Although the fact was not publicized, it was noted that the open-membership policy was related to the decline of membership potential of traditional Baptist adherence in the neighborhood of the church.

The full statement of the new policy of the church was stated in Article IV, "Membership and Discipline." The following extracts were revealing:

> (1) The members of this church shall be believers in the Lord Jesus Christ.
>
> ....
>
> (3) Reception of Members. Any person who has repented of his sins and professes faith in Jesus Christ as his personal Lord and Saviour; who has declared his purpose to live a Christian Life, and who is in agreement with the church covenant of this church may be accepted into membership. Applicants may be recommended for admission to membership by any one of the following methods:

A. By Baptism. On relation of Christian experience and baptism, the candidate not having been previously baptized.

B. By Letter. On reception of a letter of dismissal and recommendation from any Protestant Evangelical Church, the candidate having been baptized previously according to the policy of the recommending church.

C. By Letter and Baptism. On reception of a letter of dismissal and recommendation from any Evangelical Protestant church and after baptism, the candidate not having been previously baptized.

D. By Restoration. Members formerly of this church who for some reason have been dropped from the membership of the church.

E. By Experience. On relation of Christian experience, the person having been previously baptized in some form and whose letter of membership for some reason is not available.[1]

An informant indicated that the "new minister" and a few members were not in full agreement with the open-membership policy. Memory was still current of days when the church had "closed Communion and every member had to be immersed." With biblical authority, there were a few who would still have their children baptized by immersion. Nevertheless, the changed social character of the neighborhood of the church evoked an open-membership policy.

Acceptance of Negro members. Further evidence of a more liberal policy in the Mount Pleasant Baptish Church was the inclusion of a Negro family. A real change of attitude or the fact that those who opposed had left the church seemed to explain this development. Recollection was still current of the inclusion of some colored girls in the church during a former pastorate. However, some of the members did not like it. An informant said that one lady left the church. She viewed them as not being human. The present inclusion of a Negro family in the church had not evoked such a response. The couple was described as "very nice people." The husband was elected to serve on the **Governing** Board of the Church. Their little girl seemed also to be well accepted in the church.

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[1] "The Proposed New Constitution and By-Laws of The Mount Pleasant Baptist Church," Newark, New Jersey, 1957 Revision, (Mimeographed), pp. 1-2.

Generally, appreciable reference was made by informants to the Negro family. Nonetheless, there was some wonderment concerning their motive from one source. This was accentuated by the fact that the Mount Zion Baptist Church (Negro) was only a few blocks away. Albeit, their coming into the fellowship of the Mount Pleasant Baptist Church seemed to be accepted as a part of the changing social circumstances in which the church found itself.

Women on the Official Board. The presence of women on the Official Board of the church seemed to be of equal importance as an outcome of the decline in membership and liberalizing influences upon the congregation. This was significant in view of the traditional adherence of Baptist churches to "The Sacred Scriptures" as "The Sole Norm of Faith and Practice."[1] When taken literally, women were enjoined to be silent in the church.[1] Nevertheless, in view of the dwindling membership, the Mount Pleasant Baptist Church had women on the Official Board. In 1958, capable women were serving in this capacity too. Article V of the Constitution dealt with "Officers and Their Duties." The following statements with respect to the participation of women were significant:

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[1] Robert G. Torbet, A History of the Baptists. (Philadelphia: The Judson Press, 1950), Ch. I, "Roots of Baptist Principles," pp. 31-32. See also, Henry Vedder, A Short History of the

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> (2) Under God this church shall elect from its membership an official board to carry out its plans and objects. The board shall consist of twelve members, not less than four nor more than six of whom shall be women....
>
> (3) The men on the official board shall be deacons and the women deaconesses in dealing with the spiritual affairs of the church; but in managing the temporal affairs of the church all members of the board shall be trustees as required in the State Law for Baptist Churches.[2]

Women, then, were also included on the Board of Trustees. In this sense the decline in membership appeared to impel the congregation to make greater use of the skills of women in the conduct of the spiritual and temporal affairs of the church.

From this survey of concomitant consequences, we have seen that the relocation of the Mount Pleasant Baptist Church in 1928 was attended by several significant and interrelated

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Baptists. (Philadelphia: American Baptist Publication Society, 1907), Ch. II, "The New Testament Churches -- Constitution,", pp. 24-34.

[1] I Timothy 2: 12. See also verses 11, 13-15. (RSV).

[2] "The Proposed Constitution and By-Laws. . . op. cit., p. 3.

changes in the church itself. They were as follows: loss of members; involvement in "a bad investment;" persistence of social change; adverse evaluation of the new site; the predominance of Roman Catholics; adoption of an open-membership policy; acceptance of Negro members; and the inclusion of women on the Official Board. Hence, it was evident for the Mount Pleasant Church that in spite of its relocation, changes in its new social environment were reflected by concomitant changes within the church itself.

SUMMARY, TESTING HYPOTHESES, AND IMPLICATIONS

A marked degree of similarity appeared in the guiding principles of the decision of the two churches that relocated beyond the inner city. First, radical social changes appeared to be of primary consideration in the decision to relocate. They were as follows: the expansion of business, the outmovement of adherents, the conversion and deterioration of housing, and the inmovement of newcomers. In this respect, both churches that relocated validated Hypothesis A.

Second, the availability of financial resources was decisive in both cases. For the Third Presbyterian Church, the resources were inherited from the First Church in Newark. They derived from the provision of lands for the support of the gospel since the founding of Newark in 1666. For the Mount Pleasant Baptist Church, the financial resources accrued from the sale of its old property in conjunction with commercial expansion.

Third, the old edifices of both churches were in need of repair. In the Third Presbyterian Church, the predominant view was that it would be unwise to invest a large sum of money in repairs in view of it close proximity to six other Presbyterian churches. In the Mount Pleasant Baptist Church, the decline in membership gave rise to the need for a smaller church edifice. Moreover, the desire for more frontage and a more attractive church edifice was also an important principle of the decision.

Fourth, both churches sustained significant losses in membership on their previous sites, due to the outmovement of adherents to peripheral areas. It was believed that by relocation, both churches might continue to serve traditional adherents. The hope was that the entity and original character of the membership might be preserved.

In four respects, therefore, the guiding principles or major considerations of these two churches to relocate beyond the inner city, showed similarity. On the other hand, there were some distinctive considerations disclosed by the Third Presbyterian Church and the Mount Pleasant Baptist Church.

The distinctive considerations shown by the Third Presbyterian Church were as follows: (1) close proximity to six other Presbyterian churches; (2) "the extension of the Kingdom;" and (3) change in mode of transportation. For the Mount Pleasant Baptist Church, they were as follows: (1) "a good offer" for its old property; (2) need for a smaller church edifice; (3) desire for more frontage; (4) desire for a more attractive church edifice; and (5) the concurrent liquidation of a greatly reduced mortgage on old church property.

Thus, we saw that these two churches illustrated clearly the confluence of many factors in the guiding principles which determined their relocation beyond Newark's inner city. Nevertheless, it was evident that the radical social changes and the availability of financial resources appeared to be primary guiding principles in the decision of each.

Likewise the concomitant consequences for the two churches that relocated showed marked similarity in several respects. They were summarized as follows: Social changes persisted in the new neighborhood. Membership was depleted further by death and the second outmovement of adherents. There was some evidence of adverse evaluation of the new site of each church. Both experienced some untoward financial developments. They were engulfed by a predominance of Roman Catholics in their new neighborhood. Both were impelled to include newcomers of diverse ethnic background in their membership. For Third Presbyterian Church, there were a few Italians; whereas, in the Mount Pleasant Baptist Church there were some Italians and Negroes.

On the other hand, some dissimilar concomitant consequences appeared for both churches. They seemed to be directly related to church polity for the Mount Pleasant Baptist Church. First, an open-membership policy was adopted. Hence, admission to membership through belief in the Lord Jesus Christ was given pre-eminence. The traditional policy of "baptism by immersion" as a requirement for membership was modified. Second, women were serving on the Official Board in 1958.

The Third Presbyterian Church showed the following dissimilar concomitant consequences which appeared to be directly related to church polity. First, inasmuch as the collegiate system of churches was provided under Church Law, the unsuccessful experiment in Newark was of concern to Presbyterian churches throughout the United States. A careful study of the factors involved may be of subsequent value to other churches that attempt this type of institutional adjustment. Second, the renewed efforts in denominational strategy revealed a concern which was a necessity for effective Protestant church work in the city. Third, overchurching which resulted in the new location showed that this aspect of the problem was not solved by relocation. Fourth, the persistence of ecclesiastical jealousy among the Presbyterian churches in the new area augmented the importance of a Christian strategy for Protestant churches in the city. Fifth, the restrictions imposed upon the church by the Presbytery in the use of income from its endowment indicated clearly that the local Presbyterian church was subject to the authority of the Presbytery. Sixth, since the Third Church was removed from its downtown mission project, this work was housed by the First Presbyterian Church. This gave further evidence of denominational cooperation. Seventh, Third Church was determined to spend its resources for the wider extension of Christ's Kingdom in Newark. Finally, its financial resources were depleted immensely and the old burial ground sold since its relocation.

Implications for Relocated Churches

There were certain general implications which may be deduced from the descriptive analyses of social interaction of the two churches that relocated beyond Newark's inner city. On the other hand, there were specific implications that appeared to be related to the distinctive character of the two churches. The implications were thus classified.

General implications. The most obvious implications of the decision of the Third Presbyterian Church and the Mount Pleasant Baptist Church to relocate beyond Newark's inner city appeared to be as follows:

First, there was no apparent escape from a dynamic social environment for these two Protestant churches in a modern expanding industrial American city. Several of the land-use and demographic changes which appeared as factors in the decision of the churches to relocate, later appeared in the new social environment of the respective churches. Both churches experienced a second outmovement of adherents and the transformation of a former single-family residential area into a mixed area with various types of multiple dwelling units.

Second, because of the dynamic nature of urban expansion, both churches, in due course of time, reflected the heterogeneous ethnic character of their new social environment.

This fact was particularly significant inasmuch as some of the newcomers of diverse ethnic background were included in the membership of both churches. The social character of the constituency of both churches was changed to some degree. Notwithstanding, we have noted that a factor in the decision of both churches to relocate was the desire to continue a ministry to traditional adherents.

Third, the outlay of funds by both churches in order to relocate was substantial. For the Third Presbyterian Church, this was a factor in the subsequent retrenchment of its resources and the imposition of restricted uses of endowment funds by the Newark Presbytery. Likewise, the Mount Pleasant Baptist Church found itself involved in what was termed "a bad investment" due to the use of surplus funds received from the sale of its old property.

Fourth, for both churches, there appeared to be no basic solution to the problem of denominational strategy by relocation. For the Third Presbyterian Church, we noted that overchurching in its new location resulted. In 1958 some evidence was that the Mount Pleasant Baptist Church did not relocate far enough away from its former site.

Fifth, the persistence of social change in the environment of both churches re-emphasized the importance of the geographic area to be served by the local church. In view of the repeated outmovement of adherents, both churches renewed their efforts to serve the people within the immediate geographic area of the church.

Sixth, both churches found themselves engulfed, to a large degree, by Roman Catholic parishes and residents of Roman Catholic background. There was an acute awareness of the diminishing opportunities for a traditional ministry to Protestant adherents. Moreover, attention was called to the fact that there were several Negro congregations in the general area with a large membership. Thus, it became increasingly difficult for both churches to continue their traditional ministry to Caucasian adherents of Anglo-Saxon stock.

Seventh, the experience of both churches seemed to imply that the continuity of a local Protestant church was directly related to its neighborhood constituency. It appeared to be imperative that the churches manifested the various qualities of interaction with social environment which we have seen to characterize churches that served in a dynamic metropolitan American community.

Specific implications. The Mount Pleasant Baptist Church illustrated the fact that the crisis in which a local church found itself, with respect to a changing neighborhood, impelled the church to adopt an open-membership policy. Thereby, adherence to some traditional doctrine with respect to baptism was modified. This church also illustrated the fact that its decision to relocate was directly relocated to the expansion of commerce. This expansion of business enabled the church to relocate and to construct a more beautiful edifice. It was also, noteworthy that the decision to relocate rested entirely within the authority of this local congregation.

By way of contrast, it was significant to note that the Third Presbyterian Church was advised to relocate by the Newark Presbytery in view of six Presbyterian churches in the downtown and inner city areas. Moreover, the availability of resources for this purpose was not dependent upon the expansion of business as such. In lieu, by inheritance, this church possessed the financial resources with which to relocate. To be sure, the vast outlay of funds by the Third Church in the effort to develop a collegiate system of churches appeared to imply that no outlay in church facilities was effective in the continuity of a particular congregation in the wake of radical social changes and the eventual death of the decision making generation. The implication was that a church must be on the alert to meet and serve the changing social environment of its locale.

CHAPTER VII

TWO DIVERSE CHURCHES THAT REMAINED WITHIN THE INNER CITY

In the preceding Chapter attention was focused upon two diverse Protestant churches that relocated beyond Newark's inner city. This was seen as one pattern of social interaction impelled by radical social changes described in Chapters IV and V. In Chapter VII, the case histories of two diverse Protestant churches that remained within the inner city were submitted.

Two diverse Protestant churches of Caucasian background founded prior to 1900 commended themselves for case history study. They were the Second Presbyterian Church at Washington and James Streets and the Walnut Street Baptist Church at 369 Walnut Street near Pulaski Street. The former was one of six Presbyterian churches of Caucasian background that remained in the inner city. Only three of the remaining ones were founded prior to 1900. Whereas, between 1900 and 1958, there were as many as 22 Presbyterian churches within the present inner city as shown in Table 10.[1] An inquiry into the guiding principles that entered into the decision of this church to remain was of interest to the scholar and the churchman.

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[1] See Table 10, p. 51.

The Walnut Street Baptist Church was one of two surviving Baptist churches of Cacausian background within the inner city boundary as shown in Figure 7.[1] Nevertheless, between 1900 and 1958, there were 10 Baptist churches in the inner city having a continuous relationship to the New Jersey Baptist Convention, as shown in Table 10.[2] Of these only one was Negro in ethnic background; whereas, the others were Caucasian. The persistence of the Walnut Street Baptist Church in the Ironbound inner city area was of unique significance to this study.

The same plan of organization followed in the preceding analysis was pursued in this Chapter. That is, each church was treated separately. This treatment included the following: historical background, the cumulative crisis, guiding principles in the decision, and concomitant consequences. However, for comparative purposes, the summary, testing hypotheses, and implications are combined with those at the end of Chapter VIII.

A PRESBYTERIAN CHURCH: FOUNDED 1810

The Second Presbyterian Church of Newark was a noteworthy example of a Protestant church that remained within the inner city. The radical social changes described in earlier chapters contributed significantly to a metamorphosis in the membership constituency and the program of this church.

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[1] See Figure 7, p. 42.

[2] See Table 10, p. 51.

Between 1925 and 1926 the cumulative crisis in this church reached its climax. It was then that the decision to remain on its historic inner city site was evoked. This decision was such an integral part of the total history of the church that was understood best in the light of several aspects of its historic relationship to the First Presbyterian Church, its historic character, and the growth of the town of Newark. To this phase of the analysis attention was next turned.

Historical Background

Several interrelated aspects of the history of the Second Church appeared to be significant in understanding the decision of this church to remain in its inner city environment. They were as follows: a project of First Church, Puritan descent, an endowed church, the site and original membership, "a felicitous arrangement," two church edifices and related buildings, and "great preachers."

A project of First Church. Stearns called attention to the fact that the First Presbyterian Church of Newark "during nearly a century and a half" was "the only Presbyterian Church in the town of Newark." Meanwhile, "the time had come, when the need of greater facilities for the accommodation of a large and growing population, was manifest to all." Thus, "as early as the Spring of 1809 ... the business of church extension was entered upon with commendable zeal and enterprise."[1] Pursuant thereto, at a meeting of the congregation of the First Church, a large committee was appointed to draw a plan. The following resolution resulted: "That, from this congregation should be set off and measures taken to invest it with all the powers and privileges of a body politic."[1] The outcome of this was the organization of the Second Presbyterian Church of Newark.

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[1] Stearns, op. cit., pp. 283-284.

Puritan descent. The lineage of Second Church was also traced to Puritan antecedents. J. Weldon Melroy wrote as follows:

> The glorious history of Second Church cannot be understood apart from the Puritan settlers of Newark. Their history is very interesting, particularly to us of Second Church, because of the early associations.... If one would clearly understand how ... Newark and the Second Church of today grew to be what they are, he must learn its beginnings and the forces that formed them during their first century and a quarter.[2]

Melroy reviewed that history in a similar fashion as was done in this inquiry with respect to the Third Presbyterian Church.

An endowed church. The committee on church extension was likewise concerned with the material welfare of the proposed church. The resolution was continued to this effect:

> That when the new congregation should have become increased and have built a meeting house, not less than fifty feet by seventy on its base, in a good and substantial manner, and should have called and settled a minister, this congregation would convey to them, with the reserve only of their

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[1] Ibid., p. 284.

[2] J. Weldon Melroy, "A Century and a Quarter of Congregational Life," The Lighted Tower, March, 1935, VIII, No. 3, p. 6.

> own house of worship and land occupied by it, two-sevenths of their real estate for the support of the gospel forever.[1]

In due time, the Second Church fulfilled the "conditions of the resolutions of 1809." Thereupon the congregation of First Church "deemed themselves obligated to fulfill their part of the engagement." However, the division of the real estate was not expedient at that time. So "a temporary arrangement was agreed upon by which, instead of two-sevenths of the whole real estate, which had been pledged, one-third of the whole income should be annually set apart for the second congregation."[2]

This temporary arrangement continued until a Legislative Act was obtained on November 4, 1825, which relieved the Trustees of First Presbyterian Church of Newark from title to lands intended for Second Presbyterian Church. At this time the First Presbyterian Church was the sole holder of 200 acres of "Parsonage Lands". Hence, it was in May, 1827, that the title to two-sevenths of these holdings was conveyed to the Second Presbyterian Church as was also done in the case of Third Presbyterian Church.[3] This account indicated clearly the fact that from its very inception, Second Presbyterian Church, stood in a favored position among Newark's churches. This heritage of lands that became increasingly valuable as the town grew was a major factor in the decision of the church to remain on its original site.

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[1] Stearns, *op*. *cit*., p. 284. [2] *Ibid*., p. 286.

[3] *Ibid*., pp. 298-299.

The site and first members. In contrast to the Third Presbyterian Church, the location of the Second Presbyterian Church resulted from the plan of the First Church for church extension. It was located in what was then called, "the north part of the town."[1] Stearns gave an interesting account of how the people in "the south part of the town" vied with the former in quest of the privilege of being the Second Presbyterian Church. Stearns wrote concerning the people in the south part of the town:

> They had fulfilled the conditions on which they were entitled to the claim ... the zeal of the people in that neighborhood was diverted into another channel, the enterprise was suspended, the design failed, and the materials which had been collected were at length dispersed.[2]

Thereafter, "the people in the north part of the town began to make arrangements for building a Church in their own neighborhood." On June 17, 1810, the cornerstone of the Second Presbyterian Church was laid "by the Rev. Samuel Whelpley." When the edifice was "completed and dedicated and the Trustees chosen, and the Rev. Hooper Cumming, son of one of the leading members of the new congregation and former pupil of Dr. Griffin at Andover," was ordained and installed, "ninety-three persons were dismissed in a body with recommendations from this Church, on the 9th of October, 1811, and organized into a new Church on the 8th of November following."[3]

A felicitious arrangement. Stearns characterized "the whole transaction which resulted in the establishment of the

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[1] Ibid., p. 285. [2] Loc. cit. [3] Ibid., p. 286.

Second Presbyterian Church" as one which "took place with the entire approbation and was forwarded by the active assistance of Dr. Richards."[1] Stearns wrote:

> At the service of organization, he delivered an address, founded on the words of Hebrews xiii: 1 -- "Let brotherly love continue;" in which he affectionately and solemnly reminded the persons about to be embodied, of their obligations to God and one another, and exhorted them, with special earnestness to the exercise of brotherly love.[2]

In this manner, the founding of the Second Church grew out of a felicitious arrangement between the two congregations.

Two church edifices and related buildings. In historical retrospect, it was significat to note that during its 147 years of history, the Second Church has had three edifices on the same site. For our purpose it was helpful to review the history of the first two edifices and related building at this point. For two writers in different issues of *The Lighted Tower*,[3] the discourse preached by the Reverend Joseph Fewsmith, September 29, 1861, seemed to be a primary source of some data on the first church edifice.[4]

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[1] The Reverend James Richards, pastor, First Presbyterian Church, at the time. See Stearns, *op. cit.*, p. 278.

[2] *Ibid.*, pp. 286-287.

[3] A monthly magazine, published by "Everyman's Bible Class", Second Presbyterian Church. See John W. Mace and Irving T. Gumb, *Clee of the Lighted Tower*. (New York: Fleming H. Revell Company, 1935), p. 79.

[4] Joseph Fewsmith, *The Fiftieth Anniversary of the Second Presbyterian Church*, (Newark: A. S. Holbrook, Printer, No. 3 Mechanic Street, 1861), pp. 21, 24-25.

The discourse of the seventh pastor of Second Church, Dr. Fewsmith, detailed certain features of the first church edifice. It was "built of stone, covered with stucco." The dimensions were stated as follows: "length 82 feet, with a tower projecting five feet; width, 61 feet, six inches; height, to the eaves 33 feet, to the top of the cupola, about 90 feet."[1] It could accommodate "between 800 and 900 persons", although 1,000 could be seated. Then Fewsmith made this significant statement: "Originally the stucco was of a bluish tinge, from which it received the familiar appellation, 'the blue church;'...."[2] Upon the completion of this first church edifice, "it was solemnly dedicated to the service of Almighty God" on September 30, 1811.[3]

The original cost of the church was estimated at $16,000, which included, apparently, the cost of the land. The land was purchased from Moses Ogden, "by John N. Cumming and Joseph T. Baldwin, June 5, 1810; and deeded by them to the trustees, February 24, 1811, for $2,000: the lot extended from Washington Street to Plane Street...."[4] In The Lighted Tower, an unidentified writer and J. Weldon Melroy, pointed out that "an iron foundry originally occupied the spot where the church building now stands."[1]

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[1] Ibid., p. 24. See Exhibit 14, Appendix B.

[2] Loc. cit. Fewsmith noted that the church was also spoken of by "some irreverent ones as the 'brimstone church,' saying that 'if set on fire it would surely burn blue.'" This characterization came during the "powerful utterances of the law against sin" by The Reverend Edward D. Griffin, second pastor, 1815-1821.

[3] Ibid., p. 21. [4] Ibid., pp. 24-25.

Melroy called attention to other features of the first church edifice. "Some of the stones used in the building came from quarries which at that time were away out in the country and what is now Bloomfield and Clifton Avenue."[2] There was "a gallery all around the sides." It was "heated by stoves," "lighted by oil lamps," and the only musical instruments were "a tuning fork and the precentor."[3] Furthermore, the building was constructed "after a great deal of sacrifice on the part of the men of that day, who not only contributed their money but personal labor ...."[4] Fewsmith pointed out that "a considerable debt" was incurred by the congregation. "In 1817 it amounted to $6,000."[5] Nevertheless, this first church edifice continued to be used until 1886.[6]

The promptings for the second church edifice resulted from a complex of motivations that were well expressed by Melroy in the following statement:

> It was felt that it was desirable in view of the remarkably fine site on which the church stood, of the growth of the city, of the advance which had been made in architectural excellence, and of the ability of the congregation, that something more

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[1] Cf., "To the Glory of God and For the Good of Man," LT, V, No. 4, March 1933, p. 15; and Melroy, op. cit., p. 6.

[2] Melroy, op. cit., p. 6. [3] Loc. cit. [4] Loc. cit.

[5] Fewsmith, op. cit., p. 25.

[6] Melroy, op. cit., pp. 6-7.

> in accordance with modern views, having more of beauty and of imposing diginity, should here stand to testify for God, and to awaken in the people who see it thoughts of praise to Him . . . . In 1886 a new building was decided upon.[1]

The second church edifice "was erected in the place of the old one." The seating capacity was about one thousand. There were no side gallaries. The construction was "of stone on a broad and strong foundation." In architectural style there was "a massive and graceful tower on the southeast corner, and a handsome mullion window on the James Street side, with similar interim on the north side." Said Melroy: "It stood in dignity and beauty worthy of its history and an ornament to the city with all whose life, religious and civil, it was identified."[2]

Related church buildings appear early in the history of the church. The first Parish House was built in 1870. In 1907, "during the pastorate of Dr. Pleasant Hunter, the chapel building now known as Hunter Hall, between the new community house and the new church[3]--was built at a cost of $91,000." Again the Second Church progressed in the enlargement of its facilities with the completion of the Community House on April 6, 1930.[4] Thus, the church added units to meet varying needs since 1870. The increased vested interests of the church in an expanding physical plant and the church edifice, itself, were important in the decision of the church to remain on its historic site.

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[1] Melroy, op. cit., pp. 6-7. [2] Ibid., p. 7.

[3] Reference here was to the third church edifice.

[4] LT, op. cit., Vol. V, No. 4, March 1933, p. 15.

Great preachers. In view of the fact that the Second Church has such close time with the First Presbyterian Church, from the beginning, it was noted for its "great preachers." Melroy wrote concerning the first pastor:

> In October, 1811, Rev. Hooper Cummings [sic] was installed as the first pastor of the church, and people were forced to sit on the pulpit steps. He created so much envy that it caused grievances and he resigned, in 1815 and removed to New York.[1]

A portion of this succession of preachers was directly involved in the development of the cumulative crisis.

This fact was brought to the writer's attention during the interviews. The sequence of pastors was as follows:

Rev. Hooper Comming, D.D.	1811-1815
....	
Rev. Pleasant Hunter, D.D.	1889-1892
Rev. Paul F. Sutphen, D.D.	1893-1894
Rev. Thomas Reed Bridges, D.D. . . .	1895-1905
Rev. Pleasant Hunter, D.D.	1907-1925
Rev. Lester H. Clee, D.D.	1926-1950[2]

Two observations were made from this chronology of pastors: (1) Dr. Pleasant Hunter served the church two different times; (2) during the interim, 1892-1905, two other ministers served the church, namely, Dr. Paul F. Sutphen and Dr. Thomas Reed Bridges. An informant said that "a split" occurred in the church during this interim period. The effect of the split appeared to be related to the cumulative crisis. Such was the case, notwithstanding, the great succession of preachers who enhanced the position of Second Church.

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[1] Melroy, *op*. *cit*., p. 8.

[2] LT, VIII, No. 3, March, 1935, c. p. See NEN, August 28, 1950, for terminal date of Dr. Clee.

From this brief survey of seven aspects of the historic background of the Second Presbyterian Church, light was thrown upon the decision of the church to remain. This continuity of the history of the church was important to a clear understanding of the cumulative crisis and the guiding principles in the decision to remain on its inner city site where it had stood for 147 years. Both phases of this history claimed our attention at this point.

The Cumulative Crisis

The cumulative crisis that evoked a decision in the Second Church to remain on its inner city site constituted several interrelated factors. Their development emerged during the first quarter of the twentieth century; and reached their climax between January 30, 1925, and March, 1926. Eight factors were involved in the cumulative crisis, namely, an internal schism, changes in the neighborhood, decline in membership, retirement of the pastor, low vitality of the church, rejection of merger plan, search for a new pastor, and the Virgin Birth controversy. Each factor of this cumulative crisis called for special purview in order to demonstrate the complexity of its nature.

An internal schism. During the first quarter of the twentieth century, "a split" in the Second Church appeared to be an important factor in the cumulative crisis. This fact was revealed during the interviews. According to information received, one of the ministers married someone outside the community. Subsequently, an informant said that the membership dwindled to less than a hundred, or "half the congregation left the church."

Changes in the neighborhood. At the same time, the neighborhood of the church began to change. Spencer Duryee called attention to some changes that were related to the cumulative crisis. Said he: "Up to 1925 the Second Church had gone through a great history of 115 years." However, at that time, the church appeared to be unable to cope with changed surroundings. Originally, it was located in a residential area on the outskirts of town. In 1925, this area had become "the center of a busy commercial city." In the midst of business and theater conditions, the prevailing sentiment was that the time had come to close the doors of the church.[1]

Other aspects of changes in the neighborhood included the death and outmovement of former aristocratic wealthy occupants of brownstone houses and the removal of young married couples to the suburbs. Coterminuously, there was the inmovement of "undesirables." Among these came the Italians, Jews, Negroes, and Spaniards. Meanwhile, dwelling units were converted into rooming houses and physical deterioration was noted in the neighborhood. In some sections, people began to be afraid to walk the streets at night. The neighborhood was occupied increasingly by transients. These changes in the neighborhood had an attending effect upon the membership as a part of the cumulative crisis.

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[1] Spencer Duryee, "Clee Builds A Bible Class," LT, VII, No. 1, November, 1934, p. 14.

Decline in membership. The subsequent decline in membership of the Second Church during the first quarter of the twentieth century was shown in Table 24. A gain of 26.1 per cent in Church School membership and 2.4 per cent increase in church membership between 1900 and 1905 was shown. On the other hand, an appreciable loss of 154 or 22.7 per cent in church membership was shown for the period, 1905-1910. For the same period, the loss in Church School membership was even more outstanding. There was a loss of 281 or 54.9 per cent. These facts were significant in terms of statistical reporting: (1) They revealed that the effects of a split within a church may not appear immediately in the statistical lifeline. (2) They demonstrated the validity of the statement, "Half the congregation left the church." That is, there was a loss of 22.7 per cent of church members and a loss of over half the Church School members. Furthermore, the reader must bear in mind that such a statement was often idiomatic. Many members did not withdraw and transfer their membership, they simply stopped coming to church as the result of a controversy in which pastoral leadership was involved. This reaction appeared to be the common experience of many churches.

TABLE 24

MEMBERSHIP TRENDS IN THE SECOND PRESBYTERIAN CHURCH, NEWARK, 1900-1955[a]

CHURCH				CHURCH SCHOOL		
Year	Number	Change		Number	Change	
		Number	Per cent		Number	Per cent
1900	660	--	--	405	--	--
1905	676	16	2.4	511	106	26.1
1910	532	-154	-22.7	230	-281	-54.9
1915	605	73	13.7	1,073[b]	843	366.5
1920	709	104	17.1	751	-322	-30.0
1925	388[b]	-321	-45.2	164[b]	-587	-78.1
1930	1,353	965	248.7	609	445	271.3
1935	2,580	1,227	90.6	895	286	46.9
1940	2,645	65	2.5	1,056	161	17.8
1945	2,538	-107	-4.0	757	-299	-28.3
1950	2,341	-197	-7.7	759	-2	-0.2
1955	1,635	-706	-30.1	558	-201	-26.4
Peak[b] *Cf.* Lowest	--	2,257	581.7	--	-909	-84.7

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[a] *Minutes of the General Assembly of the Presbyterian Church in the United States of America*, New Series, Statistical Tables, 1900-1920; Third Series, 1925-1935; Fourth Series, 1940-1950; and Fifth Series, 1955.

Then it was noteworthy to observe that there was a gain of 13.7 per cent in church members between 1910 and 1915 and 17.1 per cent between 1915 and 1920. These two periods embraced ten years of Dr. Pleasant Hunter's pastorate since his recall to the church in 1907. Nonetheless, between 1920 and 1925, a loss of 321 or 45.2 per cent in church membership was shown in Table 24. Church membership dropped to its lowest point during the period, 1900-1955. This fact of the decline in membership was a major factor in the cumulative crisis of the church during the first quarter of the twentieth century.

Low vitality of the church. With the decline in membership, the vitality of the church was at a very low ebb. Viewed in retrospect in 1934, Spencer Duryee gave a vivid description of the growing crisis. He indicated that prior to 1926, the vitality of the church was so low that preparation was being made for "the typical downtown fadeout." The church was hemmed in by office buildings and the congregation had moved out of the neighborhood. Thus the members were "forced to pass a dozen or more thriving churches on the way to Second." Moreover, "the unrelenting competition of the movie and the family car" with church activities had just about brought the congregation to the point of giving up.[1]

Participation in church activities was meager. Said he: "A fairly good congregation came to hear the morning service;

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[1] Duryee, op. cit., p. 14.

a corporal's guard came in the evening." However, the Sunday School "was just plodding along, hoping for brighter days." The Christian Endeavor was merely "holding its own and little more." Whereas, the ladies "were struggling valiantly against current expense--and money for missionary society." The development of this phase of the crisis was attributed to the "downtown situations."[1]

Finally, the zero hour came. Said he: "The pastor moved. Now they could either close the door and throw the key away (and it seemed a good time to do just that), or they could try it a while longer under the new minister." Then in dialogue form Duryee re-enacted the struggle for life: "'Let's quit,' was the advice of many. 'No you don't' said the retiring pastor. 'Give it one last effort. There's a preacher over in Rutherford, named Clee. If you could get him he'd do things.'" So said Duryee: "They got him. Clee came. Clee saw. Clee conquered. He took the city by the ears and shook it."[2] Such was the description of the low vitality of the church prior to the coming of the new minister.

Retirement of the pastor. In 1946 George L. Horle, President, Board of Trustees of Second Church wrote concerning the retirement of the pastor. Said he: "In January, 1925, our minister, Dr. Pleasant Hunter, retired, due to age."[3]

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[1] Duryee, *op*. *cit*., p. 14.

[2] *Loc*. *cit*. See also Melroy, *op*. *cit*., p. 9, for another retrospective view of the low vitality of the church.

[3] George L. Horle, "Tribute to Dr. Clee," LT, XIII, 5, March, 1946, p. 10.

The growing crisis was accelerated. Approximately fourteen months lapsed before a new pastor was found. So the reference of Spencer Duryee to "the zero hour" seemed very apt in describing the significance of the retirement of the pastor.

Search for a new pastor. Horle also made reference to the discouragements that ensued as the search for a new pastor began. A committee of twelve was appointed for this purpose. The problem was stated as follows: "Our problem was more than just finding a minister in the ordinary way. We were a downtown church,[1] that seemingly had outlived its usefulness, and our choice must be a man of unusual strength and ability."[2] Then he related the disappointments of the search: "We started out very hopefully, travelling throughout the country, hearing men recommended to us, and having men come to us even from the far West, but with no success, leaving our small group rather depressed and disappointed."[3]

Viewed in retrospect, it was believed that God's approval attended the final outcome. At the zero hour, the committee heard about Lester H. Clee, "a Baptist minister, only ten miles away, at Rutherford, N. J., who had a Bible Class of 500 men." This awakened their interest in a man of such drawing power. So they went to see him. After some persuasion, Clee agreed to give it a try, provided he would be allowed certain freedom to develop the church as he saw fit." Thus the wearisome search for a new pastor came to an end but not without an added element in the crisis.

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[1] Reference to the church as a downtown church appeared frequently in the literature and the interviews. The inner city character of the site of the church was evident from both sources and the observations of the writer.

[2] Horle, op. cit., p. 10.

[3] Loc. cit.

Rejection of the merger plan. At the same time the search for a new pastor was in process, Horle called attention to the fact that "three other downtown Presbyterian churches were without ministers---" toward the end of 1925. Hence there were four churches in the same dilemma, namely, "the First, Second, South Park, and High Street."[1] They were located "within a half mile of Broad and Market Streets."[2] This dilemma gave rise in the Newark Presbytery to the thought that "this might be a good time to organize a Collegiate Church, by the combination of these vacant churches, centering in First Church. It was expressed that the spiritual welfare of the downtown might be better served in a larger degree in this way."[3]

Then said Horle: "We were beginning to feel the effects of our trials and disappointments of the year and were ready to think of amalgamation, so we sent a committee of two to meet with committees of the other three churches, at First Church, to discuss the plan." As an outcome of this joint meeting he continued: " ... We reported back to our congregational meeting that the plan did not meet with our approval and that we recommend not accepting it, but continue on with prayer to God for His help and guidance. The recommendation was accepted by the 75 members present."[1] Thus, it was reported out of love, loyalty, and affection for the Second Church, the merger plan was rejected. The few who remained decided to give the church another try, if able leadership could be found.

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[1] Horle, op. cit., p. 10. [2] See Figure 7, p. 42.

[3] Horle, op. cit., p. 10.

The Virgin Birth controversy. We have indicated that the long search for a pastor ended with the Reverend Lester H. Clee, a Baptist minister, only ten miles away being invited to become a pastor of the Second Church. Albeit, the selection of Mr. Clee as pastor-elect was fraught with difficulty. Prior to his installation, he had to be examined by the Presbytery of Newark and legally admitted thereto.[2]

According to Joseph B. Mann, "Dr. Clee came to Newark under fire, and for a while there were plenty of sparks." It was reported that "a small group of ministers questioned his faith as not conforming with their ideas of fundamental doctrine." However, said Mann: "The nucleus of all the misunderstanding was really based on their inability to appreciate his sincere candidness."[3] The writer learned that the specific nature of the controversy centered in Dr. Clee's view on the Virgin Birth. The examiner asked him before the Presbytery:

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[1] Horle, op. cit., p. 10.

[2] "Virgin Birth Belief Upsets Presbytery--Baptist Admitted," February 10, 1926, NEN, pp. 1, 6.

[3] Mann, op. cit., p. 4.

"Do you believe in the Virgin Birth?" Thereupon, Dr. Clee replied: "I don't know." Because of the opposition which hinged upon his answer to this question, Dr. Clee was not installed as the pastor until after the General Assembly of the Presbyterian Church during the following year.[1]

Equally as significant as the controversy, perhaps, were the concomitant consequences thereto. There was much newspaper publicity.[2] Subsequently, many people came out to hear Dr. Clee apparently from sheer curiosity, according to an informant. To be sure, Dr. Pleasant Hunter, his immediate predecessor, made his first statement to the press after twenty-two years of service in Newark. Said he:

> The membership of Second Church is almost wildly enthusiastic over Mr. Clee's program, and has rallied around him in a way to make the church a hive of activity. The members present by actual count at seven different services last Sabbath was 2,290. On Monday eight different services were held for the young people and 242 were present.

This was reported as a "fair sample of what is being done at Second Church."[3]

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[1] "Opposition to Clee Is Withdrawn," June 1, 1927, NEN, pp. 1, 7.

[2] "Virgin Birth Belief Upsets Presbytery--Baptist Admitted," op. cit., pp. 1, 6; "Clee To Win Place Is Forecast," June 8, 1926, NEN, p. 1; "Clee Wins by 45 to 26, but Fight Goes on," June 8, 1926, NEN, p. 1; "Awaiting Synod's Action on Presbytery," October 16, 1926, NEN, p. 4-X; "Clee Wins in Action Taken by New Jersey Synod," October 20, 1926, NEN, p. 1; "General Assembly Action--Special Interest Here," May 7, 1927, NEN; "Opposition to Clee Is Withdrawn," op. cit., pp. 1, 7.

[3] "Awaiting Synod's Action on Presbytery--Clee Case," op. cit., p. 4-X.

At the same time, the newspaper report indicated that because the Newark Presbytery admitted Mr. Clee to its membership by a narrow margin of votes, the dissenting minority appealed the case to higher courts of the Presbyterian Church. It was significant to note that the decision of the Newark Presbytery was upheld by the Synod of New Jersey[1] and the General Assembly of the Presbyterian Church.[2] This victory for Mr. Clee and the immense publicity received seemed to have stimulated interest in the church. Both factors apparently served to attract people to the church.

Thus, the first quarter of the twentieth century for the Second Presbyterian Church was marked by a configuration of critical events upon which impinged the rebirth of the church. These events ranged from "a split" in the church at the turn of the century to the stormy controversy over the Virgin Birth. The first appeared to have contributed to the decline in the membership of the church; whereas, the other contributed apparently to its rebirth.

Guiding Principles

We have seen the significant historical heritage of the Second Presbyterian Church and the cumulative crisis which developed during the first quarter of the twentieth century.

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[1] "Clee Wins in Action Taken by New Jersey Synod," *op. cit.*, p. 1.

[2] "Opposition to Clee Is Withdrawn....", *op. cit.*, p. 1.

Attention was next focused upon the guiding principles that entered into the decision of the church to remain on its historic inner city site. Irrespective of radical social changes, five guiding principles emerged from this inquiry; viz., "vision of work to do," "affection and loyalty," "a matter of pride," "a wealthy church," and the discovery of "dynamic leadership."

"Vision of work to do." The "vision of work to do" motivated the residual members in making the decision to remain on the historic site of the church. They were prompted to seek able leadership for the task. They envisioned the possibility of putting to use the financial resources of the church in the accomplishment of the task. With a sense of belonging in the community, it was felt that the church had something to offer to its changed neighborhood.

This vision of work to do was translated into a program to meet "the conditions of a new age." Mace and Gumb wrote as follows:

> Second Presbyterian Church had to efficiently meet the conditions of a new age; it had to present a program that would successfully fit a new situation for the work of Jesus Christ. Obviously, there was need for a different type of church and a broader program....[1]

This program was a concomitant consequence of the decision of the church to remain.

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[1] Mace and Gumb, op. cit., p. 29. By permission of Fleming H. Revell Company.

"Affection and loyalty." The second guiding principle in the decision of the church to remain was stated in terms of "a deep affection for the church" and "loyalty" thereto. The statements were varied but direct, as indicated by the following:

> There was a deep affection for the church by the few people who were left when the congregation dwindled. They thought: "What a shame for the church to return to the Mother Church after all these years!"

An informant indicated that a son reactivated the interest of his parents in the church. These people and many more felt a deep sense of affection and loyalty to the church. Such qualities were named as factors in the decision of the church to remain.

"A matter of pride." From another angle, pride itself appeared as a factor in that decision. Because of the sense of belonging in the community there appeared to be confidence that the church had something to offer. Moreover, an informant believed that "the grace and power of Jesus Christ" were sufficient to sustain the church.

"A wealthy church." One of the best attested facts concerning the decision of the Second Church to remain was that historically it was "a wealthy church."[1] The wealth of the church was manifest in three ways, viz., ownership of downtown commercial property, the church plant, and its historical membership.

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[1] Mace and Gumb, op. cit., pp. 26-27, 31; Duryee, op. p. 14; "Wealthy Members," LT, VIII, No. II, December, 1935, p. 5; and "Second Presbyterian Church Financial Reports," 1957. (Mimeographed)

First, from its inception, attention was called to the fact that the Second Presbyterian Church inherited two-sevenths of the two hundred acres of "Parsonage Lands" of the First Church. This heritage was designated, "for the support of the Gospel forever."[1]

The heritage of lands may be better understood in the context of the three Presbyterian churches involved. Information received indicated that "First, Second, and Third owned a whole block of downtown property which they inherited." This property came to be located at "one of the most traversed intersections in New Jersey," that is, Market and Broad Streets. It extends over to Halsey Street westward and to Branford Place in the southerly direction.[2] An informant said that "some earthly considerations" also prompted the church to continue on its present site in spite of the fact that most of the members now lived a distance from the church.

As the town grew, the "Old Burying Ground" was converted to commercial use as shown in Exhibit 5. As early as 1886 tracts were parceled out for use in this manner. An official record of tracts of land leased by the Second Church in 1886, for a period of twenty years, was shown in Table 25, Generally, each statement of contract carried a "restriction as to sale of liquors." Provisions were made concerning the payment of rent, taxes, assessments, and the removal of buildings. The annual rental shown in Table 25 was significant inasmuch as it was brought over into the twentieth century, that is, 1886-1906.

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[1] Stearns, op. cit., p. 298.

[2] See Exhibit 5, Appendix B.

TABLE 25

COMMERCIAL PROPERTY LEASED BY THE SECOND PRESBYTERIAN CHURCH, NEWARK, 1886-1906.

Tract[a]	Lessees	Annual rental[b]
	MARKET STREET	
XXII	Stephen Meeker	$ 800.00
XX	William H. Hillyer John Hart	768.00
	BROAD STREET	
XII	Edgar E. Bond	437.89
X	J. Marshall J. T. Ball	1,152.00
IVR	J. Hodge A. C. Stucky	1,280.00
IX	Caroline V. Stoutenburgh	1,872.00 720.00
	UNIDENTIFIED BY STREET	
--	Caroline E. Glentworth	522.11
--	William Kirkpatrick	1,824.00
	TOTAL ANNUAL RENTALS . . .	$ 9,405.00

[a] The important location of numbered tracts was shown in Exhibit 5, Appendix B.

[b] Newark, New Jersey Court of Errors and Appeals, *Mayor and Common Council vs. George Watson, et. al.*, (Newark: Ward and Tichenor, Law Case Printers, 1892), pp. 688, 686-87; 679-680; 672; 677-678; 673-675; 678-679; 676-677.

rent, taxes, assessments, and the removal of buildings. The annual rental shown in Table 25 was significant inasmuch as it was brought over into the twentieth century, that is, 1886-1906.

From commercial property the Second Presbyterian Church received an annual income of $9,405 during the period 1886-1906. This fact was important because it gave background to the present financial status of the church. Downtown commercial property assessed to First, Second, and Third Presbyterian Churches in 1902 and 1958 was shown in Table 21.[1]

In 1958, the Second Church was assessed with two tracts of land in Block 57 of Broad Street; that is, lots 81 and 82, as shown in Table 21. There was evidence of continued holding of downtown commercial property. The "Financial Reports" for 1957 showed that for "local church support" there were total receipts of $143,409.57. Of this amount, $56,958.24, or approximately 20.5 percent, was received from rents.[2]

The ownership of downtown commercial property was a very important guiding principle in the decision of the church to remain. In connection with the relocation of Third Presbyterian Church, it was reasoned that if the church had been abandoned, all of its wealth would have reverted to the Mother Church. Perhaps the same disposition of resources would have been binding upon the Second Church had it closed and merged with the First Church. The importance of the decision to remain in the inner city was augmented by these considerations.

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[1] See Table 21, p. 218.

[2] "Second Presbyterian Church: Financial Reports," 1957, p. 1.

Second, the value of the church plant itself was noted earlier. Attention was called to the fact that two edifices had been constructed on the same site. Related units were constructed to fill specific needs. In 1958 an informant estimated that the church plant was worth over three million dollars. He said that "to leave it would not even be thought of. There was too much at stake." So the church plant was considered as a factor in the decision of the congregation to remain on the historic site.

Third, there were wealthy occupants of brownstone houses in the neighborhood of the church. Another informant said of them: "They did have a lot of money which was a help in getting started again." Thereby, a revitalized church program was initiated. As recent as 1934 and 1935, there was evidence of some wealthy members. One invitation to the visitor seeking a church from the vantage of a hotel read thus: "Drop in at Second Presbyterian Church some Sunday morning, and a clerk or a millionaire will shake hands with you. Get there early. If you arrive after 10:30, you won't get in."[1]

Again, there was this account of two millionaires, as reported in The Lighted Tower:

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[1] Duryee, op. cit., p. 14.

> Those two millionaires, Harry Brown and Fred Miller, traveled all the way to Howard Julian's, way out in Pennsylvan-i-a [sic] for their Thanksgiving dinner, and were almost snowbound coming back loaded with Browns and Christmas trees.[1]

In three ways the historic characterization of the Second Church as "a wealthy church" was seen. This wealth manifested itself in terms of valuable downtown commercial property, the expanding value of the church plant, and the historic wealthy character of its membership. This wealthy character of the church was an important factor in the decision of the church to remain on its historic inner city site.

The discovery of "dynamic leadership." Of paramount consideration in the decision of the church to remain was also the discovery of dynamic leadership for the task. Viewed in retrospect, after twenty years of this hynamic leadership, George L. Horle, President of the Board of Trustees, made the following affirmation on the occasion of the 135th Anniversay of the Church:

> I believe that this evidence of persistency and courage met with God's approval, for soon after we were led to Dr. Clee, only ten miles away at Rutherford, and from that time on we were happy and full of vigor and spirit to carry on.[2]

Then he stated the response of Dr. Clee to "the discouragements of a downtown church and the difficulties of drawing people." Dr. Clee said:

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[1] "Wealthy Members," LT, VIII, No. II, December, 1935, p. 5.

[2] Horle, *op*. *cit*., p. 10.

> Gentlemen, you are mistaken in what the Church of Christ can do. If people will come downtown [sic] to movies, theaters, and shopping, they surely will come to the Church of Christ if the Gospel is preached so they can understand it![1]

The nature of this dynamic leadership which was embodied in the Reverend Lester H. Clee was described in many ways. The following categories of traits may be deduced from the information received:

First, he had vision of the task to be done through the church in the inner city. It was said that he came along when the time "was ripe for a new type of leadership." Upon accepting the responsibility of leadership, "it was with the understanding that he would be permitted to develop it as he saw ift." Joseph B. Mann wrote concerning this leadership in 1935 as follows: March

> March 2nd, 1926--Lester H. Clee plunged wholeheartedly into the seemingly impossible task of creating a religious, cultural and educational hub to a wheel of activity that he visualized sending forth thousands of spokes for men and women to cling to and rebuild their lives on.[2]

Moreover, Mann said,

> He brought to Newark a quality that can never be denied--a sincerity of purpose, and a conviction that all the power within him would be wasted unless given and then given some more "To the Glory of God and for the Good of Men."[3]

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[1] Horle, op. cit., p. 10.

[2] Joseph B. Mann, "Biographical Sketch of Lester H. Clee," LT, VIII, No. 4, April-May, 1935, p. 4.

[3] Loc. cit.

Second, he was able to inspire others through his preaching. By using the illustrative method he was able "to lift his hearers' minds into the experiences related." Through this quality, participation in church life was reactivated.

Third, he fulfilled in a responding manner the pastoral function of the church, as illustrated by the following reports from informants:

> Clee never missed an opportunity to get the church before people. He never turned down an invitation to address various groups. He visited the sick in the hospitals as regularly as a Catholic priest. He assisted people in need. The next thing we knew they were floating on down to the church.

The other was an instance of ministry to the bereaved:

> He never missed an opportunity to bring comfort and consolation in time of need. Upon the death of my father, he was immediately upon the scene. Again at mid-night, he was knocking at our door to see that Mother and I were all right. It was through his dynamic leadership, therefore, that Second Church took on new life.

Fourth, he was able to reach men and other groups. "Clee was a man's man--very active in YMCA." Thus he began his work with the assumption that an adequate Bible study program and provision for the children would stimulate the interest of all people.

Fifth, he possessed an appealing personality. This was marked by "an enthusiasm which was captivating," "tremendous energy," and "interest in all sorts of people." Mann said of him:

> He never spared himself, and it is the wonder of those who are familiar with his daily life, as to where the

> power is derived from, which enables him to carry on, with burdens growing even more consuming.[1]

Finally, he was able to organize the congregation in Christian work. He gathered around himself a loyal staff of about twenty-five workers who worked laboriously and harmoniously with him in executing the program of the church.

It was this discovery of dynamic leadership for the task that was also an important determining factor in the decision of the Second Church to remain on its historic inner city site. Subsequently, a church that struggled for life had a rebirth on its 147-year-old site. Five guiding principles, then, entered into the decision of the Second Church to remain; namely, "vision of work to do," "affection and loyalty," "a matter of pride," "a wealthy church," and the discovery of "dynamic leadership,"

Concomitant Consequences

Nine significant concomitant consequences attended the decision of the Second Church to remain on its inner city site. They were as follows: increased membership, expansion of facilities, response to "the most disastrous church fire," enlarged church staff, voluntary workers, "a seven-day-week program," changed social character of constituents, dynamic impact upon social and political conditions, and the current financial crisis.

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[1] Mann, op. cit., p. 4.

Increased membership. One of the most obvious concomitant consequences of the decision of Second Church to remain was increased membership and attendance. The controversy over the Virgin Birth seemed to have stimulated interest in the leadership of Dr. Clee and was a factor in attracting some to the church. In defense of Dr. Clee before the Presbytery of Newark, his predecessor, Dr. Pleasant Hunter, said:

> This man is getting what I couldn't get--and it is not easy for me to say that--he's getting one hundred out to prayer meetings, six hundred for the Sunday morning service, and nine hundred and fifty for the evening service....[1]

Mann described the increase in attendance as occurring "by leaps and bounds."[2]

Eight years after the beginning of the leadership of Dr. Clee, Spencer Duryee called attention to the fact that 2,623 of the men who attended "Everyman's Bible Class" also joined the church. Of these, 1,754 "joined on confession of faith"; whereas, "only 869 (in eight years, remember) have come in by letter of transfer from other churches.[3] According to Duryee, "only 219 have transferred in, from churches in the immediate vicinity, by letter." In this manner, Duryee endeavored to refute the charges of "neighboring preachers" who "cried in panic, 'you're stealing our men.'"[4]

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[1] Mann, op. cit., VIII, No. 4, April, 1935, p. 4.

[2] Loc. cit.

[3] Duryee, op. cit., p. 16.

[4] Loc. cit.

The phenomenal increase in attendance and membership under the new leadership was shown in Table 24.[1] Between 1900 and 1955, the statistical lifeline showed that the membership was at the lowest point in 1925. At that time there were only 388 members. Then it was that the church reached its "zero hours." Fifteen years later, in 1940, the church reached its peak with 2,645 members; that is, an increase of 2,257 members or a gain of 581.7 per cent. This accounted for the first fifteen years of the leadership of Dr. Clee. During the last ten years, a slight decline was shown for each five-year period. In 1950 there were 2,541 members; that is, a loss of 197, or 7.7 per cent, over the previous period. One informant quoted Dr. Clee as saying, "I'll never preach to empty pews." So on Sunday, August 27, 1950, fifteen hundred worshippers heard his farewell sermon under the caption, "God Takes over Where Man Fails."

By 1955 the membership sustained a significant loss, as shown in Table 24. Between 1950 and 1955, a loss of 706, or 30.1 per cent, occurred. One informant indicated that this falling off of membership was related to the declining influence of the pastor. Then he said:

> Dr. Clee did a fine work, but enthusiasm was not substantial enough to keep the church going. So

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[1] See Table 24, p. 287.

[2] "Dr. Clee Says Farewell after 25 Years in Newark, NEN, August 28, 1950.

> many of the people had drifted away ten years before Dr. Clee left.

This informant called attention to the following facts:

> It was easier to keep 2,000 names on the roll than to clear out the ones who were not attending and supporting the church. Now we have done that. So we have about 1,600 substantial members, although the congregation is no longer a wealthy church.

In the Church School, a similar pattern of increase and decline in membership was shown in Table 24. In both cases, the membership in 1955 exceeded the lowest points in both categories in 1925. In 1955, church membership showed a gain of 1,247, or 237.03 per cent, over 1925. For the same year, Church School membership showed a gain of 394, or 293.9 per cent, over 1925 when there were only 164 pupils. Notwithstanding declines shown since the revitalization of the church, there were substantial increases in membership in both the church and the Church School. These facts seemed very significant as concomitant consequences of the decision of the church to remain. They were related to securing the type of leadership that was needed during the crucial years of the church.

With the phenomenal increase in membership, "the necessity to spread out was conceded by all."[1] Pursuant thereto, the facilities of the church were expanded. Mann reported that the Old Park View Hotel at 15-17 James Street was purchased and demolished. In its place was constructed "the splendid $30,000 edifice known as the auditorium building."

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[1] Mann, op. cit., VIII, No. 4, April-May, 1935, p. 4.

The "new structure cost more than the church and chapel combined."[1] The Newark Evening News gave a detailed description of this building. The first floor had rooms "with attractively tinted and decorated tables and chairs for the beginners and primary classes of the school and the cradle roll department."[2]

The second floor had the auditorium with a seating capacity of one thousand. It was furnished with chairs having brown leather seats and backs and in the balcony were "opera seats with brown covering." The stage was "fitted for theatricals and pageants." It had "velour curtains, dimmers, cyclorama, border lights, and a complete moving picture outfit." Later a pipe organ was installed. The auditorium was designed also to be used as a dining hall. An asbestos curtain separated it from Hunter Hall. When the curtain was raised an auditorium was formed which could be used for very large gatherings.[3]

The third floor had "the school auditorium with stage." The windows "preclude the need of artificial lights in the class rooms." It was designed to be used by "the intermediate and senior departments." Meanwhile, the junior department was designated to meet in the Chapel, that is, Hunter Hall.[4]

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[1] "$300,000 Parish House Helps Church Activities," Newark Sunday Call, April 3, 1930.

[2] "Second Presbyterians' New Building Completed," NEN April 5, 1930.

[3] Loc. cit.

[4] Loc. cit.

The fourth floor had "a modern and completely equipped gymnasium with shower and locker rooms, and a balcony on one side and at the back." Through "a large skylight and high windows," the gymnasium was lighted. There was also a five-room apartment on the fourth floor for the superintendent of the building.[1]

Of this auditorium building, Mann wrote in 1933: "There is never a moment when there is not some activity taking place under the roof, and the wisdom of its construction has never been in doubt."[2] This new building gave substantial evidence of the changed nature of the program of the church. Hence it was a significant concomitant consequence of the decision of the church to remain on its historic inner city site.

Response to the "most disastrous fire." Only eight months after the auditorium building was opened, the Second Presbyterian Church experienced the "most disastrous fire in the history of Newark,"[3] with respect to church fires. Although a disaster, it was viewed as another concomitant consequence of the decision of the church to remain. This fact became evident from the apparent effect of the fire upon the life of the church and the erection of the third church edifice on the same historic site.[4]

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[1] *Loc. cit.*

[2] Mann, *op. cit.*, VIII, No. 4, April-May, 1935, p. 4.

[3] "Other Fires in Newark Churches," NEN, December 1, 1930.

[4] "Second Presbyterian Church Wrecked in Morning Fire," NEN, December 1, 1930. See also "Newark Church Burns--Second

The cause of the fire was not officially determined, according to the Newark Evening News and other papers. However, it appeared that the fire started in the area "where the steam pipes lead from the furnace just under the pulpit." It was thought "the furnaces were the cause." For at this point "only" was "the floor burned through."[1] The church had been a landmark on Washington Park for more than forty years. Nonetheless, "flames roared through the building" at 4:06 in the morning. Nothing was left within an hour but "a mass of ruins and inside crumbling brownstone walls."[2] Melory wrote the following description of the emotional response of the membership to the disaster:

> This building stood with great majesty until Sunday evening December 1st, 1930, when occurred one of the most touching scenes in the whole history of Second Church. Its people were heard to cry out to their God: "Our holy and beautiful house where our fathers praised thee is burned up with fire.[3]

An informant indicated that the church received full insurance coverage from three different companies. This amounted to approximately $290,000. The building committee was reappointed to draw up plans for the third church edifice.[4]

Presbyterian Destroyed--Loss Put at $250,000," New York Times, December 2, 1930, p. PBQ25.

[1] "Second Presbyterian Church Wrecked....", NEN, December 1, 1930.

[2] Loc. cit.

[3] Melroy, op. cit., VIII, No. 3, March, 1935, p. 8. See Exhibit 14, Appendix B.

[4] Loc. cit. (Melroy)

Plans for rebuilding were soon underway. The new church edifice was completed at a cost of $358,500.[1] In 1933, Mann described the first service and the third church edifice: "On March 19th, 1933, the first service was held in the new Gothic edifice. People have come from far and wide to admire the beauty of its construction, its glorious windows and splendid organ." Moverover, "the Broad Street Association awarded it highest honors for being the most architecturally artistic building in downtown Newark."[2]

The elevated spirit which attended the dedication of the third edifice of the Second Presbyterian Church on its historic inner city site was eloquently described by an unidentified writer in The Lighted Tower. Said he:

> Those who attended that first service of worship in the new cathedral of Second Presbyterian Church--for "cathedral" it is--last Sunday, almost felt that they had had answered for all time the cry, "O that I knew where I might find him," for God indeed seemed very near at that service.[3]

Then he continued:

> With mingled emotions, with tears of joy and overwhelming satisfaction, dreams fulfilled beyond expectation, thrilled with its grandeur, overawed with the consciousness of the very presence of God, fourteen hundred people in the church auditorium itself, and as many again at the amplified service in Hunter Hall and on the first floor,

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[1] "To the Glory of God and for the Good of Man," V, No. 4, March, 1933, LT, p. 15.

[2] Mann, op. cit., VIII, No. 4, April-May, 1935, pp. 5-6. See Exhibit 14, Appendix B.

[3] "To the Glory of God....", op. cit., p. 14.

> listened as the strains from the organ spoke to their very souls through the Introduction and Allegro from Guiltmant's "First Sonata" played by Mr. Philipson....

Then as the vested choir entered singing, "The Church's One Foundation Is Jesus Christ Her Lord," and the congregation joined in "the singing of this great old hymn one felt indeed that the church was 'the gate of heaven'...."[1]

Writing in retrospect, Spencer Duryee said in 1934, concerning the leadership of Dr. Clee and the third church edifice:

> In eight short years, Lester H. Clee has put Second Presbyterian on the religious map of his city; he has seen one church burn to the ground and built another on its ashes, one to take your breath away when you look at it, to send you to your knees when you enter it....[2]

Some of the living sources sensed a concomitant relationship between the fire, the economic depression of the 1930's, and the construction of the third church edifice. Interest in the church was thereby stimulated and participation in the construction of the new church "gave many people something to do." Be this as it may, within a period of ten years, after its decision to remain, the Second Presbyterian Church appeared to be one of the best equipped churches with buildings and facilities for carrying on a full-time program on its historic inner city site.

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[1] Loc. cit.

[2] Duryee, op. cit., p. 14.

[3] "Rev. Lester H. Clee Ready for Services," NEN, March 6, 1926.

Enlarged church staff. When Dr. Clee began his ministry on March 7, 1926, there were three other trained staff members, namely, the church secretary, organist, and the director of young people's work.[1] As the program became "a seven-day week program for all ages and all people,"[2] the number of staff members was enlarged considerably. There were five secretaries and bookkeepers, a director of employment services, a chef cook, a receptionist, and under the present pastor, two associate pastors, and the pastor of the Spanish Speaking Ministry. In addition, there were five full-time janitors. Thus, one of the noteworthy developments of the church in its new social environment was this enlargement of the staff members.

Voluntary workers. The corp of voluntary workers in every organization and department of the church was increased greatly since 1925. These included church school teachers, who numbered "forty-one" in 1930 when the auditorium building was dedicated.[3] Fifteen years later there were 74 officers and teachers every Sunday morning.[4] The teachers were required to take the training course conducted by staff members and attend the training session of the department in which they would teach.[5] Other volunteer workers were traditional; that is, ushers, stewards, elders, trustees, and deacons. Since 1925, informants indicated that women were included in all of these voluntary services, except as trustees. There was a group of women who served alternately, under the supervision of a registered nurse, in the care of infants during the Sunday morning worship service. Still others prepared the table for the luncheon which was served to businessmen and women each Wednesday. There were volunteers from the men in the construction of some needed equipment for the church. Others found opportunities for service through the young people's program and the ministry to the aged and shut-ins. One informant expressed it this way: "In order to maintain interest in the church everybody must have something to do."

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[1] LT, XIII, No. 3, January, 1946, c. p.

[2] NSC, April 3, 1930.

[3] "Your Church in Action, 1944-1945" (picture story of the work of the Second Presbyterian Church, Newark).

[4] Mace and Gumb, op. cit., pp. 67-68.

[5] Ibid., p. 69.

A seven-day week program. Prior to 1926, the conventional program of the church was pointed out. When the Reverend Lester H. Clee began his leadership on March 7, 1926, this marked the beginning of a "seven-day week program for all ages and all people."[1] Only brief reference can be made here to the manifold aspects of this enlarged church program. Nonetheless, its nature was to a large extent implicit in the new auditorium building which we have described.

This new leadership began with the basic assumption that if the Gospel of Jesus Christ was presented to people so that they can understand it, they would come to church in the downtown area. The pastor-elect emphasized the importance of a

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[1] LT, XIII, No. 3, January, 1946, c.p.

Bible class for men and work with women, young people, and children. Hence, the program was enlarged to meet the needs of each age group not only on Sundays but throughout the week.

"Everyman's Bible Class" was a pioneer project that gave rise to many other activities in the church. Writing in 1946, on the occasion of the 135th Anniversary of the church and the 20th Anniversary of the new pastor, Bert Robinson pointed out that "a few short weeks passed" after the appointment of the minister "and already the church buzzed with vitality and new ideas."[1] He explained, "...the most important of these ideas was the forming of the 'Everyman's Bible Class.'".[2] This class began with fifteen members in 1926. By 1946, there was an attendance of 1,500 and an enrollment of 2,900.[3]

Four years later, October 30, 1930, "Everywoman's Bible Class" was formed with one hundred and eleven at the first meeting on a Thursday afternoon. This class was organized, at the request of the women, as the counterpart of "Everyman's Bible Class." In due time their membership reached the fifteen hundred mark also. The minister taught both classes. The classes became sources of recruiting lay leadership for other activities in the church.

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[1] Bert Robinson, "Everyman's Bible Class from Its Inception," LT, XIII, No. 5, March, 1946, p. 4.

[2] *Loc. cit.*

[3] *Ibid.*, pp. 4-5.

[4] Jean Dearie, "Everywoman's Bible Class from Its Inception," LT, XIII, No. 5, March, 1946, p. 9.

Some activities and projects that grew out of "Everyman's Bible Class" were as follows: dramatics, gym, banquets, 'get-togethers,' vocational guidance, employment service,[1] a glee club, and prayer-meeting. The latter was described as one of "the best" meetings of the whole program.[2] Other projects included the development of an orchestra, the bowling alleys, the publication of The Lighted Tower, and an annual minstrel show.[3]

From "Everywoman's Bible Class," the following projects developed: a choral club, gym class, an orchestra,[4] and a program of religious education for children during the session.[5] Many gave themselves in voluntary service during the Red Cross Drive. The class sponsored a Daily Vacation Bible School at the church, and one for colored children at the New Hope Baptist Church. Thirty-two baskets were given for needy families at Thanksgiving. Coal was furnished for a number of families at Christmas. Contributions were also made to mission work at Rocky Hill, North Carolina, and in Holland.[6]

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[1] See Roy M. Syme, "Vocational News," LT, VIII, No. II, December, 1935, p. 10; and Mace and Gumb, op. cit., pp. 113-118.

[2] Duryee, op. cit., p. 16.

[3] Robinson, op. cit., p. 5.

[4] Katherine Clee, "Everywoman's Bible Class," LT, VIII, No. II, December, 1935, p. 17.

[5] Dearie, op. cit., p. 9.

[6] Loc. cit.

In 1945 when the church appeared to have been at the peak of its development under the new leadership, "Three Great Services Every Week" were advertised. They were as follows: Sunday, 11:00 a.m.--"An Hour of Worship--Chorus Choir"; Tuesday Evening--Church Night; and Sunday, 7:30 p.m.--"An Hour of Adventure into the Complex Life of Our Generation."[1] During the other days and evenings of the week, many of the activities stemming from the Bible classes took place.

The Missionary Circles were also affected by the enlarged program of the church. Mary L. Horle related the beginning of the Missionary Society under the Presbyterian Board on April 8, 1890. The Circle plan was adopted in October, 1916, with four leaders.[2] In 1946 she reported five circles of women and one Men's Circle. On Thursday mornings the sewing room hummed with machines. Garments were made "seemingly by magic." These filled many needs at "the vital mission stations." Meanwhile, "enough surgical dressings have been made to meet around the world."[3] From 1926 to 1946, the Missionary Society "raised over $100,000" for missionary work. Two missionaries were sponsored. Miss Florence Morgan was at Sage Memorial Hospital as superintendent of nurses; Miss Antionette Adam, in 1946, was scheduled to leave for India. Another project was scholarship aid to students in India, New Mexico, North Carolina, and South Carolina.

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[1] "Your Church in Action, 1944-1945," op. cit., n..p.

[2] Mary L. Horle, "Missionary Circles," LT, XIII, No. 5, March, 1946, p. 8.

[3] Loc. cit.

The Society also sponsored a church at Ganada, Arizona, which was "filled each Sunday with eager Indians" and a church at Hoonah, Alaska, was being built in 1946 as a result of the work of the Missionary Society.[1]

The downward trend in the Church School was also reversed in 1926. Writing in 1946, Florence Freeman told of the renewal of the Church School. She pointed out that the enrollment "kept pace with rapidly expanding program for adults," although, "families moved away from the neighborhood." Two outcomes of this reversal were "a nursery school group" composed of "children three years of age and pre-school children"; and a Junior Story at Sunday morning worship which drew "rapt attention." There were also the children's and youth choirs in colorful vestments; the two Vacation Bible Schools, mentioned previously; and a special message to children on Good Friday morning of "deep significance to the day."[2]

The introduction of scouting was another expression of the enlarged program of the church since 1925. This phase of the program evolved from a neighborhood survey which revealed "a real need for supervised activity, a need and desire for religious training, and a week-day program for children during after school hours." Girl Scout and Boy Scout Troops were organized. These were followed in 1932 by a Cub Pack for boys nine to twelve years of age and in 1936 with a Senior Scout program for boys fifteen years of age and over. The latter resulted in a Sea Scout Ship.[1]

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[1] *Loc. cit.*

[2] Florence Freeman, "Church School," LT, VIII, No. 5, March, 1946, p. 16.

Activities for high school students and business young people were as follows: teas, opportunities for friendship, "the best in nusic," discussion of "problems of the hour" affecting their lives, current events, dramatics, Red Cross, glee club, photography, dressmaking, a weekly dinner, recreation, and other group interests.[2]

The leadership of Dr. Lester H. Clee was terminated in August, 1950. Since that time The Reverend Charles R. Ehrhardt has been pastor of the Second Church. Although the program of the church has been modified, to some extent, to meet new needs, many of the preceding features have continued. Notwithstanding, the Bible classes were not as large as they used to be. Informants indicated that other attractions, such as radio, television, and the fact that more women work out of the home, have tended to reduce membership and attendance. Also, at the time of their inception and phenomenal growth, they supplied a need for Bible study and fellowship. During this period of the Great Depression, several informants indicated that greater interest was manifest in the study of the Bible and participation in church life. Meanwhile, in 1958 the program of the church had some new features.

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[1] Frank P. Robbins, "Scouting with Youth," LT, No. 5, March, 1946, p. 19. See also Robbins, "Senior and Intermediate," LT, VIII, No. II, December, 1935, pp. 22, 25.

[2] "Your Church in Action, 1944-1945," n..p.

Some of the projects initiated and/or modified by Dr. Ehrhardt were as follows: There was a triennial meeting of a selected group of church leaders. The purpose of this meeting was to make a thorough study of social conditions in the neighborhood of the church. A canvass of the new housing developments in the neighborhood of the church was made for prospective members. In this connection, an orientation class for prospective members covering a period of six weeks had been introduced. This class was taught by the minister and was designed to give to the prospects an understanding of the church as "God's Body," a history of Presbyterianism, the organization of the church, and the meaning of the great elements of the church; that is, Baptism and Communion. In conjunction with "Church Night," a family life worship service was introduced. It was led weekly by a different family. A pot-luck supper and recreation for the whole family were included in the evening's program. On Wednesdays, there was a luncheon for businessmen and women with a short talk by the pastor or an associate. In lieu of floral offerings at funerals, a Memorial Fund to assist ministerial students had been established. There was also a counseling service for young couples anticipating marriage. A sense of community was also promoted among the ministers of churches in the downtown area. A cooperative Lenten Service resulted from this awareness of need. For the aged and shut-ins, a recording of a portion of the Sunday morning worship service was played back for them during visitation by deacons. This proved to be a most inspiring experience for the shut-ins. Finally, under the auspices of the Church Extension Committee, the church sponsors a Spanish-Speaking Ministry.[1] There are also classes in English for these Spanish-speaking people who have recently settled in the neighborhood of the church. In this manner new elements were introduced in the program and old elements were modified since 1950 in order to meet the changing needs of the church and its social environment.

Changed social character of constituents. The metamorphosis in the socio-economic character of the membership constituency of Second Church was a well attested fact. An informant said:

> The most significant happening has been the change in the level or quality of people who constitute the church. This includes education and position in the community.

Then he continued:

> The earlier membership was made up of many wealthy people. These have died or moved away. The new elements in the congregation are newcomers to Newark. They are not wealthy but are working people like myself.

Mace and Gumb wrote of this earlier socio-economic character of the Second Church. They described its location as "uptown...in the finest residential section." Moreover,

> ...for a long time it was commonly known as the "Blue Church," because of the popular conception that it drew its constituents from the aristocratic blue bloods whose handsome and imposing mansions dotted the surrounding neighborhood.[2]

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[1] "Second Church Conducts Spanish-speaking Ministry," NEN, October 19, 1954. See Exhibit 15, Appendix B.

[2] Mace and Gumb, op. cit., p. 26. By permission of Fleming H. Revell Company.

The paid pew system was in effect during those early days. Pointing specifically to the changed socio-economic character of the church, another informant indicated that he was "color blind." Said he:

> Times have changed and we have got to change with them. People feel different now. We realize now that we have to be Christians. I believe this is a change for the better. We have colored people in the church now and there are colored children in Scouts' and Young Peoples' meetings.

The same strong sense of changed social character was expressed with respect to the Spanish-speaking people who had a separate service at the church. The leadership of the church made it clear that if anyone objected to these people coming to the church because they do not have nice clothes and homes, such was not Christian. None of the people left the church because of this inclusiveness of the ministry of the church. In this way the Second Presbyterian Church reflected in 1958 the heterogeneous character or its changed and ever-changing social environment.

Impact upon social and political conditions. During the twenty-five years of the leadership of Dr. Lester H. Clee, the Second Church also made itself felt in civic and political life. Joseph B. Mann tells of conditions in 1935. Said he: "Social and political conditions in Newark about this time were becoming so nauseous that the public began to grope around for leaders to denounce those who permitted such conditions to exist." Then, referring to Dr. Clee, he continued: "'Doc' quickly put his finger on many sore spots, and was instrumental, through his sermons and actions, in correcting some disorders.[1]

As a result of the "strong and victorious fight" of Dr. Clee, "his power was tremendously felt in Newark." He gave support to the "Good Government Group." This group won the election and "gave Newark a conscientious administration and a new deal." This was done notwithstanding "the stealing of ballots and cutting of radio transmission wires."[2]

Later, Mann called attention to the fact that Dr. Clee "was literally drafted" into the State Legislature--"to bear the torch of a brighter day for New Jersey."[3] As State Senator and "a newly elected member," he received the "unprecedented honor of being elected Speaker of the House."[4]

During his acceptance speech as Speaker of the House, Dr. Clee said:

> The foundation on which we should build a program of constructive legislation is not political expediency, but sincerity of purpose that people should be encouraged, shall be relieved of heavy burdens, shall be rehabilitated into the social structure of our civilization, and that democracy in its purest and noblest sense shall have expression in the life of our State.[5]

Mann pointed out therefore that Dr. Clee's "Christian Creed ... is synonomous with his political creed," as evidenced by the above statement and his ministry in the Second

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[1] Joseph B. Mann, "Biographical Sketch of Lester H. Clee," LT, VIII, No. 4, April-May, 1935, p. 5. See also Mace and Gumb, *op. cit.*, pp. 124-129.

[2] Mann, *op. cit.*, p. 6. [3] *Loc. cit.*

[4] *Loc. cit.* [5] *Ibid.*, p. 6.

Church. Mace and Gumb also indicated that in public duty Dr. Clee "never compromised in his principles."[1] Thus he took the floor in opposition to an attempt "to legalize race-track betting in the State." He also fought for economy in government. In this manner he grew in esteem throughout the State.[2]

Now, it was significant to note that in spite of some opposition to the pastor participating in such a bold manner in civic affairs, resource persons indicated generally that the church supported him in these activities. It was in this sense that we saw the impact of the church upon social and political conditions.

The present financial crisis. A final significant concomitant consequence of the decision of the church to remain was the financial crisis of the church in 1958. Informants referred to the decline in income from the downtown commercial property.

The financial crisis ensued when business enterprises began to relocate;[3] first, from the south side of Market Street to the north side; and second, by removal of some to the suburbs. This meant the loss of income from leased lands for the Second Church. The removal of the Edgar E. Bond Clothing Company was pointed out. For many years it occupied a leased site of the Second Presbyterian Church. After its removal, the building stood idle for several years. Meanwhile, the high downtown taxes reverted to the Church. This was difficult since the property no longer yielded income.

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[1] Mace and Gumb, *op. cit.*, pp. 12-13.

[2] *Ibid.*, p. 13.   [3] See Exhibit 5, Appendix B.

As a result of the financial crisis, the congregation was called upon to give more for church support and benevolence. This challenge was viewed as difficult for a congregation which was not accustomed to give much since the church depended, to some extent, upon income from its endowment. Notwithstanding, attention was called to the fact that "more was given to benevolence than ever before." The congregation exceeded its goal. In 1958 the church had a budget of $138,880.[1] Of this amount, the Financial Reports showed an expectation from rents of $58,125 and $55 from "endowment investments." The remainder of the budget was to be raised by the congregation.

The love of the people for the church was still emphasized as a factor which enabled it to live in the midst of the financial crisis. There was faith that the church would overcome the crisis through a "well selected Board of Trustees to handle the business affairs." In 1958 the Second Church faced a financial crisis as a result of the relocation of commercial enterprises from leased lands of the church. Through skillful management and increased giving, however, the church was offsetting the effects of losses sustained.

From this analysis, therefore, numerous concomitant consequences emerged out of the decision of the Second

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[1] "Financial Reports--Second Presbyterian Church, Newark, N. J.," 1957, p. 9.

Presbyterian Church to remain on its historic site. These consequences reflected the interaction of the Second Church with its ever-changing social environment. They seemed to indicate that the church itself had a significant influence upon its social environment since its rebirth in 1926.

A BAPTIST CHURCH: FOUNDED 1875

The Walnut Street Baptist Church exemplified further the process of social interaction and the decision of this church to remain on its inner city site. Two crucial events were brought to light from the history of the church. Each embodied a complex of related guiding principles that entered into the decision to remain. These guiding principles grew out of the historical background of the church to which we turned next.

Historical Background

A brief historical sketch of the Walnut Street Baptist Church disclosed the complex nature of its decision to remain in the Ironbound. This decision was impelled not only by radical social changes, but also by the two internal crises. The following features of the history of the church seemed significant in understanding its decision to remain in the inner city: Germanic mission origin, the impact of industrial expansion, freedom from debt, change of services to English, missionary outreach, and two crucial events.

Germanic mission origin. The Walnut Street Baptist Church at 369 Walnut Street, near Pulaski Street, was formerly known as The Second German Baptist Church.[1] In 1863, "several brethren of the First German Baptist Church," now extinct,[1] brought to the attention of the Newark Baptist City Mission Board the prospect of a "mission field on the east side." Thus, a Sunday School was organized in a rented house on Niagara Street in June, 1863. The Reverend J. C. Haselhuhn, pastor of the First Church, had charge of preaching after Sunday School. The following year the Reverend A. Transchell "was called to take charge of the work." This he did "successfully until May, 1866." Thereafter, the work was under the "effective leadership" of the Reverend J. C. Kraft for twelve years.

As early as 1866, the mission Chapel was built on Niagara and Patterson Streets.[2] The building cost $5,000 and "served its purpose for twenty-nine years." In 1895 "a beautiful brick church valued at about $10,000 was erected"[3] on the same site. Here the church remained until 1908. This church building was erected under the leadership of the Reverend Carl Schenk "who began his ministry June 1, 1893."

Impact of industrial expansion. After only thirteen years in the new "beautiful brick church," the impact of industrial expansion was felt by the congregation. The Celluloid Company purchased a large tract of land in the area of the church. An offer of $20,000 was made for the church's property. The offer was accepted and "a new building site was purchased on Walnut Street for $4,500 upon which the present edifice was erected. This church was dedicated on March 1, 1908."[1] Shortly afterwards, "a beautiful parsonage was built next to the church." These developments took place during the ministry of the Reverend G. A. Guenther, 1902-1913.

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[1] See Figure 7, p. 42.

[2] See Exhibit 16, Appendix B.

[3] See Exhibit 17, Appendix B.

Freedom from debt. The Reverend H. R. Chroeder's ministry embraced the decade 1913-1923. According to the historical sketch, "It was during this ten-year period that the church once more was able to be free of all debts." The sketch affirmed:

> From that day to this, God has blessed us financially so that we have never been in debt. Brother Schroeder will always be remembered by us for his pastoral care over us as with loving devotion he guided our church throughout his ministry.... It is pleasant to remember also that his son Milton who grew up with us is now in the ministry.[2]

Mr. Schroeder concluded his ministry here after receiving a call to St. Louis Park Baptist Church.

He was succeeded by the Reverend George Hensel on September 1, 1924. Again the church "prospered spiritually and financially." During his eight years of leadership, "the basement room was completed with the construction of walls and ceilings which gave the church more space for its program. A Men's Brotherhood and the *Industrae Filiae*[1] were organized...." His resignation was tendered in 1932 in order to accept the call to the Immanuel Baptist Church, Kankakee, Illinois, "an important church in the denomination."

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[1] See Exhibit 17, Appendix B.

[2] "Seventy-fifth Anniversary Program of the Walnut Street Baptist Church: 1875-1950," April 28-30, n. p.

Change of services to English. Pastor Hansel was succeeded by the Reverend Donald B. Lee in October, 1932. During Mr. Lee's three years of "capable leadership," several changes were made. "The morning worship services were changed from German to English." Meanwhile, attendance at services "reached a peak." Thus, his ministry was terminated with a significant change in the church.

Missionary outreach. The Reverend John P. Kuehl followed Mr. Lee as pastor. He was officially installed on June 19, 1936. As "an able preacher," he guided the church through a period that included the difficult war years." The King's Men's Organization was formed. Cooperative work among the churches of the East Side was begun and "a large ministry of consolation for those in the community without church affiliations" was carried one. Pastor Kuehl resigned March 1, 1948, in order to continue "his labors in the ministry for the First Baptist Church of Hamburg, New Jersey."

Subsequently, the Reverend Richard K. Mercer, Jr., began his leadership of the church on September 12, 1948. "For the first time in the history of the church, the office of Deaconess was established...." A project was also initiated "for the support of our own missionary." His ministry continued until 1954 at the church.[1]

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[1] Italics by the writer.

The brief "historical Sketch" concluded:

> God has richly blessed us as a church during the past seventy-five years. Under the guidance of the Holy Spirit, we are looking forward with faith and confidence in our Risen Saviour to carry on the work He has ordained until He comes again.[2]

Two crucial events. Two crucial events occurred at different times in the history of the Walnut Street Baptist Church. Both evoked a dicision to remain on its inner city site. The first crucial event happened during the second quarter of the twentieth century. The questionable conduct of one of the pastors brought about such grave dissension that it split the congregation. Consequently, some people left the church because they did not believe the reports. Meanwhile, legal counsel suggested that the church had no more future in the Ironbound. Relocation was proposed.

The second crucial event came during the interim period, 1954-1955. For about ten months the church was without a pastor. Prior to the termination of Mr. Mercer's ministry, he wrote of the difficulty of the work in the Ironbound.[3] The work of the church went down so that there was consideration of closing. The beginning of the ministry of the Reverend Lenox G. Palin marked the rebirth of the church.

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[1] Date confirmed by Mr. Palin, June 22, 1958.

[2] "Seventy-fifth Anniversary...," op. cit., n. p.

[3] Richard K. Mercer, Jr., "The Ironbound District and the Walnut Street Baptist Church," May 10, 1950. (Typewritten).

Guiding Principles

The guiding principles that entered into the decision of the Walnut Street Baptist Church to remain on its historic inner city site were organized around the two crucial events in its history. Since the guiding principles evoked by the two crucial events were interrelated they were grouped together as major considerations in the decision of the church to remain. They were as follows: "a close-knit family church," "no place to relocate," "never ... a wealthy church," "loyalty to the church," "a sense of mission," and securing a pastor. The latter was directly related to the second crucial event.

"A close-knit family church." One of the most frequently recurring statements concerning the constituents of the church was: "We have always been a close-knit family church." This consanguine characterization appeared as a decisive factor in the decision to remain. Earlier we saw that the church was located at the center of the former area of settlement where Germans predominated in 1911. As the outmovement of Germans to the peripheries of the City and the suburbs ensued, they commuted to the church. In 1958 only about 15 per cent of the members lived in the neighborhood of the church. Nevertheless, because of family ties, the church continued as a worship center for subsequent generations of Germans. This close-knit family tie served then as an important factor in the decision of the church to remain.

"No place to relocate." On the other hand, when confronted with the challenge to relocate, the congregation discovered there was "no place to relocate." The problem was stated thus by an informant:

> There was no place to relocate. Our membership was scattered over a wide area of suburban communities. This added to the difficulty of finding a central location in close proximity to all.

Attention was called to the predominance of Jews in one of the peripheral neighborhoods in which some members lived. Thus they found themselves surrounded by non-Protestant neighbors. Likewise in other neighborhoods the evidence indicated the difficulty of finding a central location for the church. The fact that there was no suitable place to relocate was a pertinent factor in the decision of the church to remain on its historic inner city site.

"Never ... a wealthy church." The historical background of the church showed that it had always been of modest financial resources. The following statement of an informant pointed up this fact: "We have never been a wealthy church. All the people are middle class income group who work for a living." This informant continued by pointing out that the members "worked hard" for the church. Diverse things were done to raise money. The first Chapel cost $5,000;[2] whereas, the first church building cost $10,000.[3] This was viewed as "a lot of money when people earned $10 per week."

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[1] See Horton and Leslie, op. cit., 251-273 for a critical evaluation of "self-identification" with the middle class.

[2] See Exhibit 17, Appendix B.

[3] See Exhibit 18, Appendix B.

The lack of affinity of this church for the wealthy was expressed by another informant with reference to the closing of South Baptist Church in 1946. None of the remaining members transferred to Walnut Street Baptist Church. They went to Peddie Memorial Baptist Church. Then the informant explained: "There were a lot of wealthy people who belonged to South Church." They lived on South Street and vicinity. In 1958 a Negro congregation was using the old South Street Church edifice.

Moreover, the modest financial resources of the Walnut Street Church were reflected in the sale of its first brick edifice which was on the same site as the first chapel. The Celluloid Company bought the property where these had been located. The company bought more than a block of land. A good offer was made for the property of the church. It was accepted and the money used to build the present edifice.

When viewed in relationship to the decision of the Mount Pleasant Baptist Church to relocate beyond the inner city, it appeared that industrial expansion impinged directly upon the decision of the two churches to relocate or to remain in this highly transitional area. In this sense, both Baptist churches stood in obvious contrast to the Third Presbyterian Church. Although the latter was affected by the expansion of business, it was not dependent directly upon the expanding enterprise for the financial resources with which to accomplish its decision. It was noteworthy that the first brick church building for the Walnut Street Church had been in use for only thirteen years before "a good price" was accepted for its property. It seemed plausible that industrial expansion was a factor in making the church more deeply rooted in the Ironbound. This, in turn, appeared to be directly related to the modest financial resources of the church. The decision to remain appeared to be related to this total configuration of the religio-cultural pattern of the Ironbound section of the inner city. The church seemed impelled to remain on the spot where its modest financial resources had been invested.

"Loyalty to the church." The foregoing complex of considerations gave rise to a deepened sense of loyalty to the church. This loyalty appeared to emerge from a common sharing of experiences. Frequent mention was made of the fine spirit of loyalty. The informant said: "This loyalty of the people was the fine spirit which had kept the church going in the Ironbound." He explained that there is "a wonderful spirit of shouldering one's responsibility and sharing in the leadership and support of the church." As a result of this sense of loyalty to the church, even the aged persisted in making the long trip to the place of worship. One aged commuter walked a part of the distance. Thereby she saved some money "for the Lord's work." Another commuter brought eight people in her car to the church. So in various ways the members who lived at a distance expressed their loyalty to the church. This loyalty to the church was deemed another important factor in the decision of the church to remain on its inner city site.

A sense of mission. Next to this spirit of loyalty to the church was a great sense of mission. This sense of mission was also a complex factor. First, there was the awareness of being the only Baptist Church of Caucasian background. left in the Ironbound.. The South Baptist Church and the Fifth Baptist Church had closed. The constituents of the Walnut Street Baptist Church reasoned, therefore, that it would be good to keep the Baptist witness in the Ironbound.

Second, this sense of mission was also related to the predominance of Roman Catholics in the Ironbound. The evidence indicated continued growth of Roman Catholic churches in the area. There was a church for nearly every national group in the Ironbound. At the time of writing an informant said that one was being built for Portuguese. Meanwhile there was an influx of Puerto Ricans who were of Catholic background. Because of the presence of so many Catholics in the Ironbound, the sense of mission of the Baptist Church was enhanced. The interaction between the two expressed itself in terms of mixed marriages between Catholics and Protestants; attendance of Catholics at the Baptist Church; and the conversion of some to the Protestant faith as expressed in the Baptist Church. This sense of mission of the Walnut Street Baptist Church was a complex factor in its decision to remain on its historic inner city site.

Securing a pastor. In connection with the second crucial event in the history of the church the guiding principle in its decision to remain was the securing of a pastor. For approximately ten months, March, 1953, until the last week in

January, 1954,[1] the church was without a pastor. It was during this period that serious consideration was given to closing the church. An informant said:

> We were at a very low condition when Pastor Palin came ... but after he agreed to come and work with us, the church began to take on new life.

The guiding principles in the decision of the Walnut Street Baptist Church to remain in the inner city were summarized as follows: a close-knit family church; no place to relocate; never a wealthy church; loyalty to the church; a sense of mission; and securing a pastor.

Concomitant Consequences

The following concomitant consequences emerged from the two crucial events in the history of the Walnut Street Baptist Church: decline in membership, "an evangelical church," a vital prayer service, increased support of missions, neighborhood outreach, Open Communion Service, and "an open-door policy."

Decline in membership. Although the Walnut Street Church succeeded in securing a pastor, the decline in membership which was begun earlier was not arrested, as shown in Table 26. The membership of the church reached its peak in 1940 with 137. The last report on the five-year statistical lifeline showed 123 in 1950; that is, a loss of 14, or a decline of 10.2 per cent. There was no report in 1955. Notwithstanding, during a conference with the pastor, the membership in 1958 was reported as 90. When this figure was compared with the peak year, there was a decline of 47, or 34.3 per cent.

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[1] This date was confirmed by the pastor, June 29, 1958. See "Walnut Street Church Bulletin," January 30, 1954, for report of the assumption of leadership by the new pastor.

For the Church School, the peak year was 1920 with 115 pupils enrolled, as shown in Table 26. The enrollment dropped to the lowest point in 1945 with 50 pupils. By 1950 there was a gain of 20 pupils over 1945; that is, a total of 70, or an increase of 40 per cent. Nevertheless, when this figure was compared with the peak year, a loss of 45, or 39.1 per cent, was shown in Table 26. Although there was a gain of 10 pupils between 1950 and 1958, the general decline over the peak year was sustained; that is, there was a loss of 55, or 47.8 per cent, in the Church School. Thus, the evidence appeared to substantiate the fact that the radical social changes which had occurred in the neighborhood of the Walnut Street Baptist Church were reflected in the general decline in membership.

"An evangelical church." As a result of the strenuous and complex situation involved in the life of Walnut Street Church, an evangelical emphasis was renewed. The new pastor said:

> We are an evangelical church. We emphasize the importance of conversion experience as essential to church membership. We have few children as members--mostly adults. We believe in preaching and teaching the Word of God. We do not have a social program as such. Tea and cookies are not essential to the evangelical approach.

TABLE 26

MEMBERSHIP TRENDS IN THE WALNUT STREET BAPTIST CHURCH,[a] NEWARK, 1900-1955[b]

	CHURCH			CHURCH SCHOOL		
Year	Number	Change		Number	Change	
		Number	Per cent		Number	Per cent
1900	108	--	--	c	--	--
1905	111	3	2.7	c	--	--
1910	124	13	11.7	70	--	--
1915	116	- 8	--6.4	100	30	42.8
1920	108	- 8	- 6.8	115[d]	15	15.0
1925	109	1	0.1	90	-25	21.7
1930	112	3	2.7	88	- 2	- 2.2
1935	124	12	1.7	80	- 8	- 9.0
1940	137[d]	13	10.4	61	-19	-23.7
1945	c	--	--	50[d]	-11	-18.0
1950	123	--	--	70	20	40.0
1955	c	--	--	c	--	--
				--	-45	-39.1
1958	90[d](e)	--	--	60	-55	-47.8
Peak cf. Lowest[d]		-47	-34.3		-65	-56.5

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[a] Prior to 1925 was known as Second German Baptist Church. See Annual Report of the N. J. Baptist Convention.

[b] See ARNJBC for respective years, Statistical Tables.

[c] Data not available.

[e] Data supplied by the pastor.

A layman expressed this evangelical zeal as follows:

> We are fundamentalists. We preach Christ crucified. We have fun but we don't have card parties, dances, and things like that to raise money for the church. So we feel that God is blessing our church.

In the Church Constitution, as unanimously adopted in June, 1957, the evangelical and fundamentalist tenents of the church were arranged systematically. The following extracts from the "Preamble" were significant observations:

> Whereas God the Holy Spirit has worked in our hearts and minds so that-
>
> 1. We believe the Bible. It is our law, our creed, and our final authority in all matters.
>
> 2. We believe that regeneration or "the birth from above" is the basis of church membership.
>
> 3. We believe in the immersion of the believer in obedience to Christ's command, as a symbol of the death to the old life and the resurrection to the new.
>
> . . . .
>
> 5. We believe in the Scriptural importance of education, evangelism, and world-wide missionary endeavor.[1]
>
> . . . .

Likewise, the emphasis upon evangelism was incorporated in the statement of the "Purpose" of the church which was as follows (Article II):

> The purpose of this Church shall be the advancement of the Kingdom of Jesus Christ. It shall seek to attain this end through the public worship of God, the preacing of the Gospel, consistent

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[1] "Walnut Street Baptist Church," n. p., August, 1957, p. 1. (Mimeographed)

> Christian living by its members, personal evangelism, missionary endeavor, and Christian education.[1]

The traditional Baptist view concerning membership in the church was stated in Article III as follows:

> Sec. 1. Qualifications. Any person may become a member of this Church upon recommendation of the Board of Deacons (in every instance) and by vote of the Church.
>
> a. Upon confession of faith in Jesus Christ as Saviour and Lord, after baptism by immersion.
>
> b. By letter from some other Baptist Church of like faith and order.
>
> c. Upon statement of Christian experience, if previously baptized by immersion.
>
> d. By restoration.
>
> Sec. 2. Duties of Members. In order that persons applying for Church membership may be informed as to the duties of members they shall have the Church Covenant presented to them by the Pastor or the Board of Deacons, and shall subscribe to it, both in letter and in spirit.
>
> Members in good standing will strive to keep their Covenant obligations.[2]

The above statements from the Constitution embodied the traditional tenents of Baptist churches. A comparison with the statements of faith and qualifications for membership as disclosed in the discussion of the Mount Pleasant Baptist Church was quite revealing. That is, the break with traditional practice on the part of the latter was evident. Meanwhile, the preceding official statements on the Walnut Street Baptist Church amplified the concept of "an evangelical church."

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[1] *Ibid.*, p. 2.

[2] *Ibid.*, pp. 1-3.

A vital Prayer Service. "Prayer" appeared to be the watchword of the evangelical outreach of Walnut Street Church. The vitality of the Prayer Service was well attested. The Prayer Service was the strength of the church. Since the new pastor taught the members to pray for the church there was a deep conviction that God had blessed the church. The Prayer Service aided in membership growth. Although some members were lost from the church roll, they were replaced by new additions. This was interpreted as a blessing from God "because we have continued our Prayer Service."

Increased support of missions. The missionary zeal of the church was reflected in increased contributions to Missions. There was evidence that contributions to missions had doubled since the coming of the new pastor. Through his teaching the vision of the congregation had been broadened in missionary outreach in the neighborhood and in World Missions. The "Annual Report" for 1956-1957 showed a total receipt of $2,088.06 for missions with over-disbursement by $27.02.[1]

In a special appeal the pastor encouraged contributions to the missionary enterprise. He wrote as follows beneath a chart designed to show comparatively contributions for all purposes:

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[1] *Ibid.*, p. 12.

[2] *Ibid.*, p. 15.

> Dear Friends in Christ:
>
> I believe our Lord would place the cause of missions first!
>
> The above charts /sic/ prove to me that we have been doing the opposite. Let us give now to our missionaries as never before. Continue the upward trend.
>
> In the Savior,
>
> Lenox G. Palin[1]

As in the case of numerous churches, the chart and the pastor's appeal indicated that almost four times as much income was raised for current expenses. Albeit the upward trend was gratifying.

Neighborhood outreach. The evangelical outreach of the church into its immediate neighborhood was well attested. The pastor appeared to be the motivating spirit behind the movement. He was described as having "a great passion for souls." Home visitation was begun. The search was made for people who do not go to any church. Laymen were trained and sent out for this purpose.

There was also concern for the youth of the neighborhood. The pastor organized the Boys' Brigade. One group was for boys 8 to 11 years of age and the other for boys 12 to 18. The Brigade was described as more Christian than Boy Scouts. The purpose of the Brigade was: "Bright and Keen for Christ."[2] Crafts and sports were included as a part of the program.

Likewise there was a missionary outreach in the neighborhood for children. The Vacation Bible School was organized by the pastor. One of his aged co-workers in this project indicated that many colored children attended. Then she said:

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[1] Ibid., p. 15.

[2] Ibid., p. 18.

> I helped Pastor Palin as a teacher and in gathering the children. I climbed tenement house steps to the third floor last summer. The colored children and I would sing as we would go along to the church. They liked one song so much they sang it for the closing exercise.

The writer observed that there were children of many ethnic groups in the Sunday School during a visit in June. Thus, the outreach through the Vacation Bible School appeared to have results there. On the same Sunday, a Caucasian woman and a Negro lad were taken into the membership of the church by baptism.

A ministry to the needy was also revealed. Through this project it was reported that everybody was kept busy. Often the food which was to be used for the social hour was brought to the church and distributed to the needy in the community. It was believed that by helping others the church would grow and win souls to Christ.

Through these various means, the Walnut Street Baptist Church has revitalized its outreach into the neighborhood. Thereby, it was seeking to fulfill its mission in the inner city Ironbound section where it has worked since 1875.

"Open Communion Service." Another concomitant consequence of the decision of the church to remain was the adoption of a policy of open Communion Service. At one time, the Service was open only to members of Walnut Street Baptist Church. Now the invitation has been extended "to all who believe that they are worthy to receive it."[1]

"An open-door policy." Finally, the church adopted an open-door policy with respect to membership. An informant said:

> We have opened the doors of the church to people in the neighborhood.... We have some Italians, English, and colored people in our church.... We believe that it is the way the church should be. None should be left out on this account.

This inclusion of people of diverse ethnic and religious backgrounds seemed particularly significant in the light of the former German background and consanguine character of earlier members. Nevertheless, this was apparently one of the most significant concomitant consequences of the decision of the church to remain on its historic inner city site.

Although there had been a significant decline in the membership of the Walnut Street Baptist Church since its second decision to remain, the preceding evidence indicated a determined zeal to maintain its witness in the Ironbound. The concomitant consequences were significant because they demonstrated vividly the metamorphosis that occurred in the wake of radical social changes in the neighborhood of the church.

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[1] I Corinthians 11: 27-30 (RSV).

CHAPTER VIII

TWO PROTESTANT EPISCOPAL CHURCHES THAT REMAINED WITHIN THE INNER CITY

Earlier it was pointed out that no Protestant Episcopal church relocated beyond Newark's inner city notwithstanding land use and demographic changes in the social environment. At the same time, it was noted that since 1900 three out of seven churches in the area were declared extinct. Of the four remaining churches, three were Caucasian in ethnic background; whereas, the fourth was Negro. The selection of churches for more detailed study was delimited to three, viz., St. James', Christ, and The House of Prayer. The latter two were recommended by the Canon Missioner of the Diocese of Newark as churches that were endeavoring to meet the challenge of the inner city. This fact was stressed with special reference to Christ Episcopal Church, although it had reverted to a Mission. The House of Prayer was described as self-supporting; it had maintained its status as a parish.

The selection of these two churches was significant in the Ironbound section of 81 Congress Street, between Ferry and Lafayette Streets. This area was pointed out as the most industrial section of Newark. Here, the radical social changes described in Chapters IV and V were felt keenly. The House of Prayer was at 407 Broad and State Streets. There, the encroachment of business and commercial enterprises upon a former fashionable residential area was accompanied by the outmovement of residents and the inmovement of disadvantaged classes. For both churches, the outcome of changes in the neighborhood was essentially the same, namely, a crucial decline in membership.

These two churches were especially significant because each illustrated, respectively, the importance of self-support and denominational subsidy in the continuity of inner city parishes. Christ Church had been reduced to Mission status since the 1954-1955 fiscal year.[1] This resulted from its inability to meet financial obligations and its appeal to the Bishop of the Diocese of Newark for assistance. The House of Prayer has maintained its status as a parish, although there was some evidence that it was receiving some assistance from the Bishop's Discretionary Fund.

The decision of the Diocese to retain these two churches in this highly transitional area appeared to be closely related to the unique history of both in their respective sites. The traditional geographic concept of the parish was designed to serve a specific area. Christ Church was the only Episcopal church in the Ironbound;[2] whereas, The House of Prayer was the only one in the "old uptown section of Newark." A brief review of selected phases of the history of each parish aided in understanding the guiding principles and concomitant consequences of the crucial decision to remain.

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[1] James B. Kenyon, "State of the Parish--Report and Analyses," Easter, March, 1955, p. 1. (Typewritten)

[2] See Figure 7, p. 42.

Attention was turned next to Christ Church as an illustration of social interaction in Newark's inner city.

CHRIST EPISCOPAL CHURCH: FOUNDED 1849

Christ Protestant Episcopal Church was a noteworthy instance of the interaction between a Protestant church and its social environment. This fact was important since the church originated in response to changed conditions in its social milieu.

Historical Background

The following phases of the social history of Christ Church were relevant to its decision to remain on its 110-year-old site: the first "Free Church" in Newark, a generous benefactor, long tenure of rectors, pro-cathedral status (1904-1916), and a parish house.

The first "Free Church" of Newark. Christ Church originated in the midst of "great change in the national and local community life."[1] At the time of its inception, the church was known as "one outstanding reflection of the Church leading the way" in its "tasks of labour and love." The historian continued:

> While society was becoming more class-conscious, Christ Church was opened as a "Free Church"--the first church in Newark to provide seating entirely free of charge.[2]

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[1] "Some Notes on the History of Christ Church, Newark, N. J.: 1848-1948," n.d., n.a., p. 1. (Mimeographed)

[2] *Ibid.*, p. 2.

This free character of Christ Church received the highest approbation of the Bishop of New Jersey, the Right Reverend George Washington Deane. Bishop's Deane's letter concerning its consecration was as follows:

> On Saturday, 2nd, February, (Presentation of Christ in the Temple), I consecrated Christ Free Mission Chruch, in the city of Newark.... I shall seldom, if ever, engage in a service so congenial to my feelings. The beautiful compensation, thus rendered to the faith and practice of the self-denying Rector and his humble flock; the simple and expressive structure, filled with worshippers; the altar thronged by grateful witnesses of the truth and power of the Gospel of salvation; above all, the testimony of the name "Christ Free Mission Church," that this is to be forever God's house, and not man's--no price here set, on what the Saviour purchased, with His Blood--made it the most delightful service of my whole Episcopate.[1]

Christ Church pioneered, then, as a Free Church. This fact was particularly relevant to the decision of the Diocese to perpetuate this parish amidst changing conditions and the cumulative crisis within the parish, 1954-1955.

A generous benefactor. Christ Free Mission Church was aided by a generous benefactor, Jeremiah C. Garthwaite, who gave $4,386.23 of the $7,163.04 for the new building and land. During his lifetime, Mr. Garthwaite remained an anonymous benefactor.[2] After his death, at an annual parish meeting, a resolution attesting to his generosity was made public. It read as follows:

> The departure out of this life of Mr. Jeremiah O. Garthwaite enables us to place on record what we could not do before with his consent, the acknowledgement of this Parish to that eminent layman.

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[1] *Ibid.*, p. 4 [2] *Ibid.*, p. 5. See Exhibit 18, Appendix B.

> His devotion prompted the organization of this Parish. His liberality secured its grounds. Through his energy and generosity the building was erected. Through the first ten years of its existence this parish received from him material assurance of his continued interest.
>
> We thank God for the good example of his faithful servant and pray, that with him, we may be partakers of a glorious resurrection.[1]

The Parish was deeply rooted in the hearts of those who founded it, and there was sincere appreciation of this benefactor.

Long tenure of rectors. From its early history, the distinctive character of Christ Church was moulded by its first Missionary and Rector, The Reverend T. S. Lowell, who served the Parish from 1848-1859. Of him it was written: "There is no doubt that he had good support from those around him and within the congregation and many outside the Parish."[2]

He was succeeded by The Reverend J. Nicholas Stansbury, whose labours from 1859-1891 were influential throughout the community. The historian wrote of him:

> His work in the community, with members of the parish, and all others who needed his help, endeared him to everyone. Christ Church was more popularly known as "Stansbury's Church." There can be no doubt that the pastoral guidance and personal leadership of the rector resulted in the ultimate founding of St. Barnabas' Hospital.[3]

Over a period of ten years, he succeeded in enlarging the church building. Concerning his long tenure and character, the following significant statement was made:

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[1] Loc. cit. ("Some Notes ... Christ Church.")

[2] Ibid., p. 5

[3] Ibid., p. 7.

> He was a man of rare simplicity and gentleness, and yet strong in his conviction and resolute in his devotion to principle and duty. A refined and courteous gentleman, a public-spirited citizen, a pure and self-sacrificing priest, a tender and faithful pastor.... Christ Church is Dean Stansbury's monument. Though he did not found the parish he gave thirty years of his life to it, notwithstanding that several times he was called to more inviting fields.... He toiled on, and year and year out set the example of a blameless and noble life.[1]

Such was the character of the Parish as formulated by its rectors, prior to 1900.

Since 1900, "with the exception of the Rev'd Canon W. O. Leslie, Jr., Christ Church has had a rapid succession of rectors, vicars or curates." From 1921 to 1954, Canon Leslie was rector, "and with the exception of four years, in one capacity or another was in charge of the Parish ever since."[2] However, because of his duties as Canon Missioner of the Diocese of Newark, the priestly work of the Parish was "performed by curates."[3] For instance, from 1923-1928, "the Rev'd Joseph Anstasi served as curate with emphasis placed on the foreign-born population."[4] The rapid succession of subordinate curates appeared to be a significant factor in the cumulative crisis of the Parish.

Pro-Cathedral status: 1904-1916. During the rapid succession of subordinate leaders of the Parish, "the Bishop of the Diocese the Rt. Rev'd Edwin Stevens Lines, became the rector of Christ Church." During the next twelve years, "Christ Church was Pro-Cathedral of the Diocese,"[1] that is, "in place of a Cathedral."[2]

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[1] *Ibid.*, p. 6.

[2] *Ibid.*, p. 9.

[3] *Loc. cit.*

[4] *Loc. cit.*

A parish house. In 1915, "a legacy from the estate of Sarah A. G. Skinner was received for a parish house." It was constructed and opened for use on November 10th of the same year. In recognition of the serivce of Dean Stansbury, it was dedicated as "a memorial" to him.[3] The church was then put in a better position to enlarge its ministry of service. In historic retrospect, this and other phases of the history of Christ Church were relevant to the cumulative crisis and the decision of the church to remain on its historic site.

The Cumulative Crisis

The cumulative crisis in Christ Church was the result of the development of a series of factors, namely, (1) radical social changes in its neighborhood, (2) decline in membership, (3) integration of the Parish, and (4) decline in church support. Since the significance of the first factor has been emphasized in Chapters IV and V, the remaining three claimed our attention here.

Decline in membership. All informants told of the out-movement and death of long-standing members and the successive transition in the ethnic composition of the neighborhood of the church. This decline in membership from 1900-1955 was shown in Table 27. The number of communicants was at its peak in 1910, i.e., 298. Thereafter a significant decline ensued. Once the decline set in, only two times since 1910 did a five-year period show an increase; viz., 1920-1925, a gain of 37.5 per cent and 1945-1950, a gain of 25 per cent. Even so, the increase was not substantial enough to offset the significant losses since the peak year. Finally, the low of 66 communicants was reached in 1955. Thus the Parish sustained a loss of 232 or a decline of 77.8 per cent in the number of communicants since 1910. This fact was well established as a significant influence in the cumulative crisis of the Parish.

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[1] *Ibid.*, p. 8.

[2] Rolfe P. Crum, *A Dictionary of the Episcopal Church* (Baltimore: Trefoil Publishing Society, 1950), pp. 25, 75.

[3] "Some Notes on ... Christ Church," *op. cit.*, p. 8.

Integration of the Parish. Beyond the losses sustained by the Parish due to the outmovement and death of parishioners, the integration of the Parish on Easter Monday, 1955, was another factor that added to the critical decline in membership. The Priest wrote in 1957:

> A large proportion of our congregation, at the moment is Negro, but the Anglo-Saxon element is growing, and we have recently acquired some Puerto Rican people, and one Portuguese man.[1]

Notwithstanding, the growth in the Anglo-Saxon element was not adequate to offset the losses. The Priest continued:

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[1] Kenyon, "State of the Parish--Reports and Analyses," February, 1957, p. 1.

TABLE 27

MEMBERSHIP TRENDS IN CHRIST PROTESTANT EPISCOPAL CHURCH, NEWARK, 1900-1955[a]

	CHURCH			CHURCH SCHOOL		
Year	Number	Change		Number	Change	
		Number	Per cent		Number	Per cent
1900	252	--	--	115[b]	--	--
1905	200	- 52	-20.6	90	-25	-21.7
1910	298[b]	98	49.0	93	3	3.3
1915	240	- 58	-19.4	55	-38	-40.8
1920	120[c]	-120	-50.0	55	--	--
1925	165	45	37.5	53	- 2	- 3.6
1930	156	- 9	- 5.4	33	-20	-37.7
1935	d	--	--	--	--	--
1940	116	--	--	33	--	--
1945	116	--	--	24[b]	- 9	-27.2
1950	145	29	25.0	39	15	62.5
1955	66[b]	- 79	-54.4	31	- 8	-20.5
Peak Cf. Lowest[b]		-232	-77.8		-91	-79.1

[a] *Minutes of the Annual Convention of the Diocese of Newark*, Statistical Tables, 1900, 1905, 1910, 1915, 1920, 1925, 1930, 1940, 1945, 1950, 1955.

[c] An "estimated" figure.

[d] Data not available.

> However, to keep the record straight, it must be noted that many Anglo-Saxons have either transferred from the Parish, or have dropped from their somewhat sporadic attendance of the past to no attendance now. If these persons had remained our average Sunday attendance would be about 73 (using present figures), but since they have dropped out, our average attendance is now about 52.[1]

All informants mentioned the integration of the Parish as a factor in the crisis. However, it was apparent that the integration of the Parish was an outcome of the decline in the membership of Anglo-Saxon adherents. The evidence indicated that integration accelerated further the decline in Anglo-Saxon adherents.

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[1] *Ibid.*, pp. 1-2.

Decline in financial support. Closely related to the general decline in membership and its acceleration by the integration of the Parish was decline in financial support. The evidence was substantial that this phase of the crisis was quite determinative in the loss of status as a Parish and the reversion to Mission status. In 1954, the Priest wrote of the decision of September, 1954. Said he: "In calling a Priest-in-charge for one year, and assuming all financial obligations connected with the full-time operation of Parish life," such was a "venture of faith." He explained: "This period of one year would determine the ability of our Parish family to carry on a program of Christian activity which would be in some humble way an attempt to fulfill our Parish motto--'To be the Christ in the Ironbound.'" Then he gave a religious interpretation of the financial phase of the crisis:

> To say that the year has been a failure because we have been unable to meet our financial obligations, and because we have had to ask for assistance from the Bishop, and because we have in effect--at the Special Parish Meeting--and will formally place ourselves this evening under his care--to say that we have failed because of these reasons is to pronounce a most unfair judgment upon ourselves. Rather, it seems to me that in honestly facing the facts we have taken a step forward in cooperation with God and the Holy Ghost.[1]

Moreover, the fluctuating trends in financial receipts and expenditures were shown in Table 28. Notwithstanding, the generally recognized increased costs of operation and the inflated dollar, the figures were helpful in illustrating trends and in

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[1] Kenyon, "State of the Parish...," Easter Monday, 1955, p. 1.

TABLE 28

TRENDS IN FINANCIAL RECEIPTS AND EXPENDITURES: CHRIST PROTESTANT EPISCOPAL CHURCH, NEWARK, 1900-1955[a]

Year	TOTAL AMOUNT FOR ALL PURPOSES Receipts	Expenditures
1900	$2,403	$2,620
1905	1,964	1,759
1910	2,149	2,002
1915	1,025	1,627
1920	2,694	2,534
1925	3,820	3,741
1930	6,999	6,914
1935	b	b
1940	3,914	3,896
1945	5,052	4,879
1950	7,146	6,761
1955	4,058	4,058

[a] *Minutes of the Annual Convention of the Diocese of Newark*, Statistical Tables, 1900, 1905, 1910, 1915, 1920, 1925, 1930, 1940, 1945, 1950, 1955.

[b] Data not available.

bringing into focus the sharp decline in financial receipts. In round figures, for instance, there was a drop in receipts from $7,146 in 1950 to $4,058 in 1955; that is, a loss of $3,088 or approximately 43 per cent decline in Parish support. Thus, the Parish experienced a substantial loss in financial support. These factors, then, decline in membership, integration of the Parish, and decline in financial support, indicated that a series of critical events formed the basis for the state of the Parish in 1958.

Guiding Principles

Five guiding principles in the decision of the Diocese to retain Christ Church in the Ironbound were deduced from the literature and the interviews. They were as follows: an historic sense of mission, the only Protestant Episcopal church in the Ironbound, Dioscean subsidy, discovery of leadership for the difficult task, and use of the Parish House.

An historic sense of mission. Historically, the Parish originated as "Christ Free Mission Church." In 1848 it was the first church in Newark to offer its ministry of service without pew rent. It was conceived as a Parish that would make the Gospel of Redemption available to all without price. So in this critical moment of its history in 1958, there appeared to be renewal and rededication to this original principle of the Parish. "To be the Christ in the Ironbound,"[1] was its historic mission.

In 1955, a survey of the Ironbound section brought to fore facts that were to renew this sense of mission. It was found that the area was "far from being strongly Roman, although many claim allegiance." The report stated:

> The fact that they do not go to Church is still with us. This survey resulted in our coming into contact with unchurched families, many of whom were Negroes. There were some Spanish, and a very few Portuguese. Follow-up calls were made and some persons responded, but there is still much to be done in the way of personal evangelism on the part of the parish priest and concerned laity before those unchurched souls are folded into our Parish.[2]

Likewise some of the informants pointed out that the Parish has a great missionary work to do in view of the changing ethnic composition of its neighborhood. The Parish, then, has rededicated itself to the historic sense of mission in the Ironbound.

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[1] Kenyon, op. cit., p. 1.

[2] James B. Kenyon, "Analysis of Christ Church Parish," September 22, 1955, p. 2. (Typewritten)

The only Protestant Episcopal church in the Ironbound.

Integrally bound up with this historic sense of mission was the fact that Christ Church was the only Portestant Episcopal church in the Ironbound. Thus it was located in a strategic section of Newark's inner city. The section was characterized as "another city" in the City of Newark.[1] Here Christ Church discovered anew its unique opportunity in the midst of radical social changes since 1900. An analysis of the people and churches revealed "some 60,000 people, making up 12,500 families" in the Ironbound. A great diversity of churches was found: "eight Roman Catholic, three Presbyterian, one Reformed, one Methodist, one Evangelical and Reformed, one Baptist (white), two Baptist (Negro), several storefront sects," and Christ Protestant Episcopal Church. Of the Protestant churches the report stated:

> One of the Presbyterian churches is closing up, from all reports; the Reformed Church is slowing down rapidly, for it is in much the same situation as Christ Church before integration, and the Methodist Church seems to be about on its last legs.

Meanwhile, one of the Catholic churches was building a new edifice.[2] The predominance of the number of Catholic churches was attributed to the fact that they are national churches.[3] After three years of study of the Ironbound, the Priest-in-charge of Christ Church concluded: "In all this area, Christ

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[1] Newark, "Ironbound City," [M. Ball], *op*. *cit*., p. 1.

[2] Kenyon, "State of the Parish," *op*. *cit*., p. 1.

[3] James B. Kenyon, "Christ Church, Newark," February, 1957, p. 1. (Typewritten)

Church Parish is the only church which can be truly labeled 'integrated.'"[1] As the only Protestant Episcopal church in the Ironbound, where there were many unchurched people, the sense of mission of Christ Church to the area was deepened.

Diocean Subsidy. Even with the discovery anew of an opportune field for service, the necessity of financial support remained. This fact was pointed up with great force by informants. One informant said that "the colored people are not burdened with a lot of money." Thus, a colored communicant might give ten cents for church support; whereas, the Caucasian communicant would subscribe a dollar. The confluence of circumstances involved in the cumulative crisis impelled the church to seek financial assistance from the Diocese. After the first year of experimentation with a Priest, on September 22, 1955, the following request for funds was made:

1. Increase the appropriation to reduce the loss or expected loss from pledges that have been or will be dropped because of people leaving the Parish.
2. Provide a Discretionary Fund for the Priest-in-charge.
3. Provide some extra ecclesiastical help, in the form of another priest or some sisters.
4. Provide funds for a sexton in order to relieve the Priest-in-charge and the Parish Visitor for other responsibilities.
5. Raise the salary of the Priest-in-charge so that the expense of the Rectory can be met without

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[1] Loc. cit.

> draining every cent from allocations that should go in other directions.[1]

As a Mission, then, the Priest turned to the Diocese for financial support. The granting of funds was a major guiding principle in the decision of the Diocese to retain Christ Church on its historic inner city site.

Leadership for the task. The discovery of church leadership for the difficult task in the Ironbound was another guiding principle in the decision to retain Christ Church. The new Priest-in-charge wrote of community attitudes which he was endeavoring to live down:

> When I came as priest-in-charge, I found that the people had little idea of what we were as a Church, and little respect for the property. The occupants of the Rectory had the reputation of being "kid-chasers" and chronic complainers at the police station and in the public school. Efforts were made, on my part, to reduce the number of complaints from Christ Church on the police blotter and to establish more friendly relations with the public school principal. As a matter of fact, the first time I called at the school, the principal was dumbfounded when I came to ask about a student's I.Q., rather than to make a complaint. Living down the reputation of unfriendliness was slow going until the (bowling) alleys were opened free of charge to anyone.[2]

Thus, the Priest endeavored to create a more desirable impression concerning the meaning of the church in the community.

Second, he recruited voluntary workers for the redecoration of the Chapel. He succeeded in getting some boys in the neighborhood "to work voluntarily for Christ Church." They redecorated the interior of the Chapel. The boys took "great pride in their work for the church."[1] Second, two seminary students were secured for leadership. They assisted in the neighborhood survey. Both taught Church School classes. One was also organist-director of the choir.

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[1] James B. Kenyon, "Analysis of Christ Church Parish," September 22, 1955, p. 3.

[2] *Ibid.*, p. 1.

The professional staff of the church was enlarged. A Negro Parish Visitor was secured for full-time work. A Social Worker was available in 1958 for part-time service.[2] Through this enlarged staff Christ Church endeavored to meet the challenge of the Ironbound.

Use of the Parish House. The use of the Parish House was a major consideration in the decision of the Diocese to retain Christ Church. An informant complained that there never was anything to attract the children since she became a member in 1926, notwithstanding the construction of the Parish House in 1915. When the bowling alleys were opened by the Priest to the children of the community, this was a first step in using the Parish House as a means of attracting children, youth, and adults to the church. The Priest told vividly of the experience as a source of contact with the church which led to participation in Evening Prayer. Said he:

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[1] Ibid., p. 3.

[2] "Our Church," Vol. 5, No. 2, February, 1958, p. 1. (Mimeographed).

> Most of the time, we had no less than 25 boys and girls in the Parish House bowling. Bowling always stopped at 4:45 p.m. when I announced that I had to be in the chapel for Evening Prayer. After a time, children asked me if they could come too, and so began a wonderful activity--children of two races and several nationalities coming to Evening Prayer.[1]

The vision of the use of the Parish House was, then, an important consideration in the decision of the Diocese to retain the Christ Church on its historic inner city site. This and the preceding guiding principles were significant factors in that decision.

Concomitant Consequences

The concomitant consequences of the decision of the Diocese to retain Christ Church in its inner city site were far-reaching. They illustrated the following points of interest in this inquiry: the diversified challenge of a Protestant church in the inner city; the influence of denominational polity upon the method used to meet the challenge; the dynamic impact of radical social changes; and the interaction of the church with these changes. There were eight concomitant consequences of the decision to retain Christ Church on its inner city site. They were as follows: loss of status as a parish, reversion to mission status, diverse reaction to integration, reinterpretation of the concept of the church, tendency toward High Church, baptisms and additions, predominance of Negroes, and a seven-day week program.

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[1] Kenyon, "Analysis of Christ Church Parish," op. cit., p. 1.

Loss of status as a Parish. When Christ Church secured mission aid from the Diocese status as a Parish was lost. The influence of this fact upon parishioners was far-reaching. Informants indicated varied reaction that ranged from reluctant or resigned acceptance to withdrawal of membership. The former reaction characterized the attitude of most informants. However, two of the informants had transferred their membership to suburban parishes. Another had stopped attending with any degree of regularity. The fourth, having "gone along with many changes before," expressed persistent loyalty to the church.

The congregation was under the direct supervision of the Bishop in 1958. The Canon Missioner acted for the Bishop in this supervisory capacity. One informant was disappointed because the Canon Missioner opposed many of the money-raising methods. These methods included "card parties, barn dances, cake sales, bazaars, minstrels, and bingo." Although a lot of money had been raised previously by these methods, the Canon Missioner pointed out that some violated Canon Law. He refused to accept some money that was raised by playing bingo. Communicants were quite discouraged. These facts were relevant also to the transfer of membership and the inactivity of some communicants.

A third outcome of this loss of status as a Parish was the discontinuation of the Vestry as the representative governing body of the "financial and secular affairs of the parish."[1]

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[1] Crum, op. cit., p. 93.

The Vestry was composed of those representatives from the Parish meeting who are called "Vestrymen." They, along with the Rector and Wardens comprise the Vestry.[1] This body was no longer in authority when the church became a Mission. Now the Priest was directly responsible to the Bishop. As an informant put it: "The Vestry ceased to be boss when the church became a Mission." Another referred directly to this as a factor in the breaking of morale in the congregation.

It was difficult for a congregation that had been self-supporting to accept the subordinate status of a Mission and denominational supervision. This reversion to Mission status must be viewed as a factor in the transfer of membership to other parishes or becoming inactive.

Reversion to Mission status. The reversion of Christ Church to Mission status was significant because it had originated in 1848 as "Christ Free Mission Church." This behavior sequence of the Parish was similar to Kincheloe's findings.[2] There was evidence of the revival of the evangelical outreach of the church. This concern was expressed through the neighborhood survey and the discovery of the unchurched. The following plan for training laymen as catechists to assist in evangelism was drawn up:

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[1] *Cf*. findings of Samuel C. Kincheloe, p. 77 of this dissertation.

[2] *Loc. cit.*

1. Basic training of laymen through courses of instruction in Bible, Church History and Theology.

2. Examining at the close of basic training, and then licensing those who qualify as lay catechists.

3. In four areas, hold House Church Services in the evening. At least one Service is a Mass with Sermon. The other House Church Services would be Prayer Services with Bible Reading and Instruction led by laymen. This means that a weekly House Church Service is held in each of the four areas during the course of a month.

4. Laymen then continue "encouragement," calls and regular lay calling. They refer the pastoral problems, of which the number seems to be tremendous, to the clergy.

5. The clergy will also make regular pastoral calls on a follow-up basis.

6. Persons who seem to be sincerely interested in the Church and have shown interest by regular attendance at Sunday worship will be encouraged to take pre-Baptismal and pre-Confirmation instruction by the clergy.[1]

During the Season of Lent, 1958, a series of House Church Services was held in the Ironbound on Wednesday evenings. The announcement concerning these appeared in the church paper. A part of the statement was as follows: "... House Church Services are for everyone in the Community. They begin at 8:00 p.m. & /sic7 consist of hymn singing, prayers, Bible reading & a short talk."[2] While in progress this series received newspaper publicity.[3] Thereby, the outreach of the church was being made known.

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[1] Kenyon, "Christ Church, Newark," op. cit., p. 2.

[2] "Our Church," op. cit., p. 1.

[3] "If People Do Not Go to Church," NEN, March 1, 1958.

Diverse reaction to integration. The Priest wrote that approximately 21 Anglo-Saxon parishioners out of 73 had stopped attending or transferred their membership by February, 1957. A cross section of informants revealed further the varied reaction of parishioners to the integration of the Parish.

First, there were those who transferred their membership to other parishes. These gave various explanations of their action. One "had moved far away." Another pointed out that "the Church had run down." A third informant explained that most of the colored people were "very nice." So "they were welcomed in the Church." No distinction was made. "They had coffee with us.... We liked them very much." Then he said: "But we were getting older and the travel distance was tiring. So we transferred our membership." This confluence of factors in the decision to transfer membership was significant in illustrating the complexity of human reasoning concerning decision made.

Then there were those who remained in the Parish but were among those of whom the Priest-in-charge said that they have been "sporadic in attendance." One of these explained that she was attending Trinity Cathedral and, sometimes, St. Peter's in a nearby suburb. Meanwhile, she pointed out that all these colored people should never have been brought into the Church. Then by way of clarifying her reaction she said:

> There are colored people in Trinity Cathedral. Some of them sing in the choir. However, they know how to carry themselves. But these who were brought into Christ Church weren't anything before they came.

Reference was to church affiliation, although, the contrast made with the colored people at Trinity Cathedral appeared to have implication with respect to social class. There was apparent recognition of class distinction between worshippers at Trinity Cathedral and Christ Church irrespective of ethnic identity. So this informant felt at ease in Trinity Cathedral, notwithstanding the presence of Negroes in the choir.

Finally, there were those who remained who had an historic sense of loyalty to the Church. They expressed a willingness to go along with the changes. A significant statement to this effect was expressed as follows:

> I have lived through many changes in the Church; but I have gone along with the changes. There are many Italians, Portuguese, and Negroes in the neighborhood. The neighborhood always was mixed.

Then, she said:

> I have worked with colored people a long time. The women who were on the job with me did not use profanity like a lot of other people did. So I have not let prejudice run me from the Church because the colored people came.

Persons of this type seemed to have sensed the inclusiveness of the Church as the Body of Christ.

Reinterpretation of the concept of the church. One year after the integration of the church, the Priest wrote as follows:

> Since the Easter 1955 Annual Meeting, our Parish has undergone several changes which have, in some cases, been quite radical but yet indicate the growth and revitalization of our Parish. For the first time in many years it can be truly said that Christ Church is serving the Ironbound Community. People of various races and nationalities are finding a home at Christ Church in which they come together to worship God.

Then he gave two reasons for this being so, "perhaps the most significant step forward." Said he:

> 1. It is making a witness in a segregated community for the unity of all souls in Christ.
>
> 2. It is keeping step with that movement in our national life which is reflected in the decision handed down by the United States Supreme Court on desegregation.[1]

Four elements in the concept of the church followed:

> The church, after all, is an organization founded on love, strengthened by love and existing in a relationship of love; love of God and love of God's people. It is in the Church that all groups become one. It is in the Church that all peoples are incorporated into the Body of Christ. It is in Christ that all baptized persons lose their identity as "white" people, or "Negro" people, or "Chinese" people, or "Puerto Rican" people, or "Portuguese" people, or whatever other group we wish to list. As the soul of a person is taken into Christ, it becomes a "Christian" person with the mind and will and strength and love of Christ for his using. What is Christ's has become each person's and as each person, in this sense, has become another Christ, so he loses that which separates him from other people he finds in Christ.
>
> The Church is also an organization in which there is mutual trust and love for those who are seeking to be like Christ in the lives they lead. This enables all of us to bear the hurt and wounds of one another in the progress of human integration, for these, it seems, we cannot escape as we seek to lessen the tensions between peoples.
>
> The Church is also an organization with a common name and common purpose. It is the Community of redeemed people who seek others, regardless of what their color or race is to share in this life of redemption--this life of Salvation which is offered to all by Christ, who is the Redeemer of all.

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[1] Kenyon, "Christ Church--State of the Parish Report," *op. cit.*, p. 1.

> The Church deals in the realm of beliefs and it is from our beliefs that our prejudices come. It is possible for the Church to change the prejudicial beliefs for it has the Grace of God, the very Life of God, within it to enable such a change to come about. It is this change in prejudicial beliefs that we are experiencing in our Parish Family Life.[1]

In this affirmative form, therefore, the Priest at Christ Church endeavored to reinterpret for his congregation the significance of the radical changes in the church.

The need for such reinterpretation of the concept of the church seemed quite evident from the interviews. It was well expressed in the following statement:

> Yes, the people left the church not alone because they had moved far away but because the Church had gone down--also because there are so many different people in it now. You see, we talk about belief in one Lord and Saviour and about unity but when you get a lot of people together even of the dame group there will be a lot of difference of opinion. Then, when you get a lot of nationalities mixed up, it is even worse. But that is the only kind of church you can have in the city today because there are so many different people mixed up in the city. You see, that's what they have in New York and many other big cities today.

The informant pointed out the inevitability of such a church in the city. He concluded, however, that the people who do not like it either transfer their membership or stop going to the Church. "That's what they have done at Christ Church; so only a very few are left. There are a lot of colored people there and I understand some Portuguese." Such, then, was the continuing crisis in Christ Church as its mission was reinterpreted in the midst of radical social changes in the inner city.

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[1] _Ibid_., p. 2.

Tendency toward High Church. In the Protestant Episcopal Church a distinction was made between the High and Low Celebration of the Divine Liturgy of the church with special reference to Holy Communion. Crum defines High Celebration as, "the solemn service of the Holy Eucharist, replete with vestments, lights and music."[1] Low Celebration was "a plain Celebration of the Holy Communion usually at the Early Service."[2]

All informants who mentioned the transition said that Christ Church has always been "Low Church." Since the new Priest came the tendency was toward High Celebration of the Eucharist. In the Low Celebration, the service was read; whereas, in the High Celebration, it was chanted. In the Low Celebration, incense had been used only at Christmas and Easter; whereas, in the High Celebration, it was used weekly. Opportunities were available for confessions to the Priest for the first time. Strong opposition was expressed toward confessions by some informants. Next, the altar was noted, "The altar used to be a light stain finish; it was painted white." "It looks pretty though." All the vestments for the altar in red, black, and buff were new. "We never had that before." The covered crucifixes were also mentioned as a new practice during the Season of Lent. Finally, it was noted that the choir has been moved down on the level with the organist and congregation. Thus, the rail before the Altar has been relocated nearer to the congregation and the lectern put in the left hand corner. These were some of the observable changes mentioned by informants as a part of the tendency toward "High Church."

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[1] Crum, op. cit., p. 51. [2] Ibid., pp. 59-60.

This tendency toward "High Church" was viewed as a general trend of the time. One informant said that it was hard to get a priest today who was not High Church. It was left up to him to determine the service. So all the Episcopal churches tended to be "High Church" today. Then in qualifying the statement mention was made of the fact that Trinity Cathedral was "Low Church".

As a concomitant consequence of the decision to retain Christ Church in the inner city, the tendency toward "High Church" was an interesting development. This was particularly so, with respect to the new evangelical outreach which was noticed since the reversion of the Parish to Mission status.

Baptisms and increased attendance. The report of the Priest disclosed that there were additions to the church by Baptism and increased attendance at services. Writing in February, 1957, he reported as follows: "Since Easter Monday, 1955, when Christ Church began its policy of integration, through the date of 31 December, 1956, there have been seventeen adult baptisms and fifteen children's baptism, *a total of 32*. There have also been nineteen persons confirmed. At the present time, there are six persons under instruction in the Inquirer's Class."[1]

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[1] Kenyon, "Christ Church, Newark", *op*. *cit*., p. 1.

The increase in attendance at church was stated as follows:

> In 1956, there were 4,971 persons attending services; while in 1957 there were 5,246. In 1957, there were 811 Communions made while in 1957, there were 1,006, showing that while our number of communicants has greatly increased, the regularity of their making Communion has also increased.

For instance the Priest wrote: "During the four Sundays of January and the first of February, in 1957, there were 373 persons in attendance at all services; while in 1958, for this same period of time, there were 626. This is an increase."[1]

There was evidence, then, of additions to the church and increase in attendance at services. These facts were important for the renewal of the church in consequence of the decision for it to remain on its historic site.

Predominance of Negroes. The friendly reception of a Negro boy into the acolytes during the Spring of 1955,[2] was the beginning of a significant ethnic transition in the church. The writer attended two services during the Season of Lent, 1958, including Palm Sunday. A rough estimate indicated that approximately two-thirds were Negroes. The remainder constituted the remnant of Anglo-Saxons and the few additions of Portuguese and Puerto Ricans. All the acolytes were Negroes, as well as, both lay readers. Most of the members of the choir were likewise Negroes. As in other areas of transition where integration was attempted, the congregation soon became predominantly Negro.

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[1] Kenyon, "Summary of Work since December 10th, 1957, to January 31, 1958," (Christ P. E. Church), p. 1. (Typewritten).

[2] Kenyon, "Analysis of Christ Parish," *op. cit.*, p. 1.

A Seven Day Week Program. In order to meet the challenge of its inner city environment, Christ Church, has also developed "a seven day week program". When The Reverend James B. Kenyon assumed responsibility for the Parish in September, 1954, it was "run down", as expressed by informants. The new Priest wrote that the number of services held prior to September 15, 1954, "was at a minimum." Said he: "This was keenly felt as a detriment to the maintenance of our Christian Life." In fact, there was "no Church School" while was "a cause of concern to the Vestry of Christ Church."[1] From this low state of existence, the new Priest wrote four years later, of "a seven day week program."

There were five steps "which proved to be most significant in our Parish Life," according to the report. "Each of these events seems to have had an effect on the present life of the Parish."[2] They were as follows:

> (1) The bowling alleys were opened to the children of the neighborhood; (2) a wood-working shop was opened for children in the Rectory basement; (3) a Day Witness was held during our Festival of Penticost; (4) a small scale survey was held of the immediate neighborhood; and (5) a Negro boy was taken into the acolytes group.[3]

Through these efforts during the Spring, the Priest reported that fruit was borne. Said he: "people began to know that there was a Church on Congress Street, and that it was a place that their children could go and be welcome." Then he continued:

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[1] Kenyon, "State of the Parish," op. cit., p. 1.

[2] Ibid. [3] Loc. cit.

> I have become known as Father Jim, and wherever I seem to go throughout the neighborhood, a priest of the Episcopal Church is known and called, Father Jim by both adults and children. A few adults have even invited me into their homes. And many are the remarks of appreciation that I have had given to me directly or indirectly for what we are doing.[1]

The Priest referred to the 10:00 a.m. Sunday Mass as the main service of the week. At this time the people of the church may be seen. "The Kiss of Peace" or "The Right Hand of Fellowship" was introduced during the Celebration of Mass. Of this he said "Even the priest finds this act to be spiritually meaningful in making for closer fellowship with those who are not liked."

Among the numerous activities which were held during the course of a week as indicated from the "Calendar of Events" for the month of February are the following: boxing, Girl's Clubs, basketball practice, a game with a neighboring team, St. Mary's Guild, Youth **Consultation** Service, Parish Council Meeting, Children's Choir, Adults' Choir, House Church Services, Boy's Club and dance.[2] Thus, the Parish House has come into frequent use with the renaissance of Christ Church.

The Priest said that "the real need is to take the love and Spirit of Jesus Christ into the homes of people." He observed that "most people simply live in houses." There were "few homes in the Ironbound. Some of the most difficult youngsters who come to the Parish are from the Housing Projects." In a special way, Christ Church was endeavoring to meet this need. By February, 1957, two House Church Services were held in one of the projects and there were plans for another. "These spark interest in Christ Church and attendance is good."[1]

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[1] _Loc_. _cit_. [2] "Our Church", _op_. _cit_., p. 2.

These were among the significant activities in a seven day week program at Christ Church in the Ironbound. This was an important concomitant consequences of the decision of the Diocese to retain the church on its inner city site. In this analysis of concomitant consequences of that decision, the process of social interaction in the inner city was inacted dramatically in the case of Christ Church.

THE HOUSE OF PRAYER: FOUNDED 1851

The House of Prayer was a final instance in this study of a Protestant Episcopal Church that remained on its historic inner city site since 1850. The radical social changes which were noted in earlier chapters were vividly reflected in the present status of this Parish. The guiding principles that entered into the decision of the Parish to remain on its historic site were bound up integrally with the total history of The House of Prayer. We directed out attention next to this phase of the inquiry.

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[1] Kenyon, "Christ Church, Newark", op. cit., p. 2.

Historical Background

Six elements in the history of The House of Prayer were relevant to the decision of the Parish to remain on its historic inner city site. They were as follows: unique origin; an anonymous benefactor; Anglo-Catholic tradition; unencumbered properties; "the birthplace of the motion picture;" and, long tenure of notable rectors.

Unique origin. The distinctive origin of The House of Prayer was manifold. However, there were three aspects of its beginning which were brought to attention. During the Quarto-Centennial of 1875, one of the guiding principles in the founding of the Parish was stated thus: "The principle of 'free and open sittings' has been adhered to for thirty years; dependence being placed upon the freewill offerings of the people."[1] The House of Prayer was unique in its inception as a protest church. Henry C. Beck said: "The House of Prayer was built in protest against Newark churches whose doors were locked after Sunday services." It provided an opportunity "to rest and pray ... for those who wished to steal away from the noise of the world."[2] It was also unique in its name. From the interviews, it was learned that "the founders used to meet in the present rectory before the church was built. There, they would pray. So when the church was built, it was called, "The House of Prayer." In this sense it stood in contrast to many Protestant Episcopal Churches that bore the names of the saints. Thus, The House of Prayer was unique in its origin.

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[1] The House of Prayer, Quarto-Centennial, Newark, New Jersey, November 26, 1875, p. 21, n. a.

[2] Henry C. Beck, "Old Newark Parson Overlooked as Film Pioneer," The Sunday (Newark, N. J.) Star-Ledger, February 26, 1950, p. 57. See Exhibit 20, Appendix B.

An anonymous benefactor. Among the "distinguished laymen," who have "prominent connection with the origin" of the Parish was an anonymous benefactor. Of him, it was written: He was "the chief instrument in the establishment of the parish, and was by far the largest contributor to the enterprise, of his time, his counsel and his money. Of him we think it may be truly said that without him The House of Prayer would not have existed." It was said of this gentleman that his "public benefactions are equalled only by his innate modesty and his love of doing good in secret." He declined positively to allow his name to appear in the Quarto-Centennial sketch.[1] The beginning of the Parish was marked by great generosity and refined modesty. The security of church properties became an important factor in the decision to remain on its site.

Anglo-Catholic tradition. Frequent reference was made by informants to the Anglo-Catholic tradition of the Parish. T. M. Dombey wrote concerning this historic phase of the tradition of The House of Prayer. He pointed out that the "church buildings[2] and grounds suggest old England." Likewise, the early congregation itself was made up of "descendants of

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[1] The House of Prayer, op. cit., p. 1.

[2] See Exhibit 19, Appendix B.

Colonial stock, together with a little English Colony that had settled in the neighborhood." Hence, "the devotions of both, demanded the usual English Church traditions." So said Dombey: "Unless there was the warmth of a brilliant liturgical service, the members felt they were without a living religious force; therefore the choir must be a vested one, of boys and men; children must know the splendors of Christmas and Easter, the meaning and value of the Holy days."[1] Beck pointed out that The House of Prayer was the first church in Newark to have a vested choir.[2] These facts aided in understanding the difficulty that the Parish experienced during the radical social changes. This Anglo-Catholic tradition distinguished the Parish from Trinity Cathedral which was Low Church. Thus, there was prestige value in its tradition that contributed silently to the decision to remain in the inner city.

Unencumbered properties. The security of the properties of The House of Prayer was well attested in the historical records. During the Quarto-Centennial, the following significant statement was made to this effect:

> The far-seeing wisdom of the founders of the Parish has secured a beautiful Church and commodious Rectory, free from incumberance for all time; making the people who worship here responsible for all that is necessary to maintain the work of the Parish, and the steady Missionary work which has been going on for so many years has made the Church

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[1] Reverend Hannibal Goodwin, (New York: Copyright by T. M. Dombey, 1921), p. 7.

[2] Beck, op. cit., p. 57.

> the spiritual home of the many who are among the diligent workers who make Newark what it is....[1]

In 1925, during the 75th Anniversary of the Parish, the security of the properties was again cited. It was put in the context of the outmovement of city parishes "from the business districts to the outskirts to become mere 'religious delicatessen shops.'"[2] Arthur Oliver said: "The House of Prayer holds all its property without a cent of mortgage. In every way it is in a position of vantage to continue its work in its present location."[3] Then he affirmed:

> The unique historical associations which cluster around it are alone sufficient reason for its preservation in perpetuity as a landmark which can always be pointed out, by every Newark citizen, with civic pride. As a friend to the community, it has built up a priceless asset of good will. To keep and cherish this asset, and to capitalize it for the reciprocal benefit of the parish and the community is the task and opportunity now entrusted to those who shall guide the future destinies of The House of Prayer.[4]

Having seen the security of the properties of The House of Prayer, we turned to some of these unique historical associations.

"Birthplace of the motion picture." The House of Prayer "was consecrated by the Bishop of New Jersey, the Rt. Rev. George Washington Doane" on November 26, 1850. "Earlier in that same year the Plume mansion was occupied for the first time as a rectory." Its paneled walls began "reflecting the candlelight of a new kind of living."[5] Subsequently, it was in the attic room that the photographic film used in motion pictures was invented.[1]

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[1] The House of Prayer, op. cit., p. 21.

[2] Arthur Oliver, Seventy-Fifth Anniversary of The House of Prayer, November 26, 1925, n. p., p. 10.

[3] Loc. cit. [4] Loc. cit. [5] Beck, op. cit., p. 57.

The rectory itself was of singular importance to the church and the community. The house was built by Nancy Visher Plume, about 1726. Since that time it has been known as Plume homestead. It was said to be the only pre-Revolutionary building in Newark. The house was a two-story red sandstone structure with "Dutch gambrel roof and bracketed cornice." However, "both its exterior and interior show nineteenth century alterations."[2] Several historic legends lend added significance to Plume House;[3] but it was best known as the birthplace of the motion picture.[4] Two trust funds were eventually established in the Diocese of Newark of the Protestant Episcopal Church, as an outcome of this event.

Long tenure of notable rectors. In 1925 Arthur Oliver wrote appreciatively of the influence of men upon the life of an institution. With reference to The House of Prayer, his statement was as follows:

> An institution is what men make it. A church as an institution is successful only as the men who make it are inspired by true spirit of service to God and to their fellowmen. "A man who serves God serves his

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[1] *Loc. cit.* See also, James V. Yarnall, "Let us Save the House of Prayer," (Newark: Barton Business Service) n. d., *ca.* 1926, p. 2.

[2] Beck, *op. cit.*, p. 57.

[3] See Exhibit 19, Appendix B.

[4] See Oliver, *op. cit.*, pp. 15-16; Dombey, *op. cit.*, p. 2; "Inventors of New Jersey," *The Newark Sunday News*, n. d., (Goodwin File, New Jersey Historical Society, Newark).

> fellowmen; a man who serves his fellowmen serves God." The Rectors who have guided the spiritual destinies of the House of Prayer parish have passed on from hand to hand the flaming torch of zeal in service and it still burns brightly, sending its light into the dark places and kindling new inspiration in hearts and lives for the welfare of this institution, but each has contributed something of his own, and today it stands as a composite of their efforts, plus the willing and loyal co-operation they have received from members of the Vestry and Congregation.[1]

Among these notable rectors of The House of Prayer whose long tenure and influence have left an indelible mark upon The House of Prayer were the following: Father Hannibal Goodwin, (1867-1887); Father John Samuel Miller, (1888-1919); and Father William F. Venables, (1920-1953).

The rectorship of Father Hannibal Goodwin was significant because it was during his twenty years at The House of Prayer that he invented the malleable film which formed the basis for the modern motion picture. The story was filled with human interest. Briefly, Beck related it as follows: "Father Goodwin, responding to the longing of Newark children for pictures with which to better understand Bible stories, 'devised original ways to bring their inner thoughts out of concealment and create an interest and ambition in things worthwhile ....'"[2] Thus he used stereopticon slides. Occasionally, the children gained access to them. During their wondrous curiosity about them, they were damaged beyond further use. In his love for children and desire to make the Bible stories meaningful, Father Goodwin was determined to find a nonbreakable method of developing the pictorial stories. He labored incessantly in the attic room of the rectory. There "the malleable, rollable, flexible film" resulted.[1]

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[1] Oliver, op. cit., pp. 9-10.

[2] Beck, op. cit., p. 57.

Meanwhile, his activity met the criticism of those who thought it undignified "for men of the cloth to dabble in anything but the Gospel."[2] This criticism was given as an explanation of Father Goodwin's resignation from the Parish in 1887.[3] Viewing in retrospect his resignation, one participant-observer said in 1914:

> As I look back upon it all now, without prejudice, I must admit that it was these experiments which cost him the rectorship of the church. But there never was a better man, or a better father, and I am truly thankful that the fruits of his efforts will come in time to provide comfort and even luxury for those who so loyally stood by him.[4]

Father Goodwin died in 1900, prior to receipt of the fruits of his labors as an inventor. He had filed application for a patent for his invention. There was long delay in its granting. Meanwhile, a chemist of the Eastman Kodak Company filed application for a similar patent, and was granted almost immediately. Two years after Father Goodwin's death, "in behalf of his widow and other claimants," an infringement suit was filed. This case dragged on until March 26, 1914, when there was a settlement in favor of "the Goodwin heirs and others participating." The total amount of the settlement was estimated "to be about $3,000,000."[1]

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[1] Beck, _op_. _cit_., p. 57. [2] _Loc_. _cit_.

[3] _Loc_. _cit_. See also "Long Fight for Millions Won by Aged Widow of Inventor of Photographic Film," _New York Herald_, Sunday, March 29, 1914, Magazine Section.

[4] _Loc_. _cit_.

Now from the perspective of The House of Prayer, this settlement was significant. The late Mrs. Rebecca Allen Goodwin was an 86-year-old bedridden patient at the time. She was "overcome by news of great fortune."[2] Notwithstanding, she lived until Tuesday, September 22, 1914, only about six months after the settlement. According to the Sunday Call: "She was a woman of strong character and very charitable. Her many deeds of kindness are known only to those who received them."[3] The record of the Diocese of Newark showed that two significant funds were established prior to her death. One was the Rebecca Goodwin Pension Fund of $69,878.08 designated to assist "aged and infirm clergymen."[4] The other was undesignated and memorialized her husband as the Hannibal Goodwin Fund. Its total amount was $52,924.35.[5] Thus, the rectorship of Father Hannibal Goodwin, through his inventive genius, eventuated in two trust funds, totalling $122,802.43 for the Diocese of Newark. The House of Prayer, was enhanced by the benefactions of one of its early rectors.

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[1] "Goodwin Camera Case Out of Court at Last", The Sunday Call, Newark, March 29, 1914.

[2] "Long Fight for Millions Won." New York Herald, op. cit., Magazine Section.

[3] "Mrs. Rebecca Goodwin", The Sunday Call, September 27, 1914.

[4] Eighty-Third Annual Convention of the Diocese of Newark, May 14, 1957, (Newark, N. J.: The Cathedral House, 1957), p. 55.

[5] Ibid., p. 51.

Father Hannibal Goodwin was succeeded on November 2, 1888, by Father John Samuel Miller. His rectorship covered a period of thirty-one years, that is, until Easter Day, 1919.[1] It was during his rectorship that the Sisters of St. Margaret--Sisters Annette and Elsa--were brought to the Parish. During their eleventh year of service in 1899, the following significant account was given of the outreach of The House of Prayer, through their labors: "The work has grown--it would be ingratitude to Almighty God not to recognize it...." The Sewing School has grown "from a membership of four children in 1889 to four HUNDRED." Likewise, "the Mother's Union, began two years ago, numbers about sixty. To some of the women it is their weekly outing, the only change from daily drudgery; the only opportunity for instruction."[2] The Girl's Friendly Society began in 1892 and numbered "about fifty regular members; whereas, St. Michael's Guild began with "three or four girls, now has nearly sixty members and probationers...."[3] So it was a time of many activities under the leadership of the Sisters of St. Margaret.

Their labors of love and service continued into the twentieth century. So in 1925, recognition was given of the fact that they labored in the Parish "amost continuously for thirty-five years." During this time the Eighth Avenue Day Nursery was founded. Tribute was paid to them as follows: "They are unselfishly giving of their lives for the poor and needy."[1]

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[1] Oliver, op. cit., p. 8.

[2] Church Porch, IX, No. 95, October, 1899 (Parish Magazine of The House of Prayer: Newark, New Jersey), p. 85.

[3] Ibid., p. 86.

An informant indicated that the rectorship of Father John Samuel Miller marked the peak development of The House of Prayer. During his thirty-one years of leadership, The House of Prayer was the only Protestant Episcopal Church with a daily Mass in Newark. Likewise, it was the only church of this denomination that was opened daily for prayer and meditation. In 1958, there were former parishioners, scattered throughout the Greater Newark Area, who could reminisce upon active work in The House of Prayer. It was not unusual to have 200 communicants on a regular Sunday and 1,200 on Easter Sunday. The church would also be filled at the evening service on Sunday. So great was the influence of the Parish during Father Miller's tenure that, upon his death in 1919, he received the deserved honor of being buried under the altar of the church. Hence, his rectorship formed a vital link in the composite of leadership that gave historic character to The House of Prayer. In 1920, Father Miller was succeeded by Father William F. Venables, a Marylander with "wonderful personal gifts." He served the Parish for 33 years, or until his death in 1953. His rectorship encompassed a period when the parish began to feel acutely the radical social changes taking place in its Parish area. However, there was "more concern to preserve incense than the Parish." The outmoving parishioners were encouraged to keep their membership in The House of Prayer. During the late 1930's, it appeared that the Parish would collapse. Nevertheless, it was kept up by a list of distant communicants. It was during this period that the Parish began to face the critical issue of survival.

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[1] Oliver, _op_. _cit_., p. 8.

The Cumulative Crisis

There was substantial evidence that the cumulative crisis in The House of Prayer was intricately bound up with radical social changes in its neighborhood and the complexity of its internal life. A review of the several phases of this growing crisis was helpful in understanding the guiding principles in the decision of the Parish to remain on its historic inner city site. The following elements in the cumulative crisis illustrated the gravity and continuity of the state of the Parish: overlapping parishes, radical social changes, a "blocked in" parish, the Stickel Bridge development, deterioration of church properties, distant communicants, resistance to newcomers, "very 'High Church'", decline in membership, decline in financial receipts, and negative response to social change.

Overlapping parishes. The close proximity of The House of Prayer to other Protestant Episcopal parishes was shown in Figure 7.[1] The "failure to space churches well has made for under membership." There were five parishes within about twelve blocks of each other. They were as follows: Grace at Broad and Walnut Streets; Trinity Cathedral at Broad and Rector Streets; The House of Prayer at Broad and State Streets; St. John's at Elwood Place and Lincoln Avenue; and St. James' at 231 Broadway, near Third Avenue. Within this same radius, was also St. Philip's at High and West Market Streets. This congregation was predominantly Negro and occupied the edifice of the extinct St. Paul's Parish. The failure to locate parishes strategically was greatly deplored. The Roman Catholics were viewed as "smart." "They don't build a parish everywhere. They assign members to a parish and that's your church." So it was pointed out with respect to the Protestant Episcopal parishes that there were "a lot of weak struggling parishes that never should have been built."

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[1] See Figure 7, p. 42.

Radical social changes. The radical social changes impinged directly upon the cumulative crisis in The House of Prayer. This fact was recognized as early as the Quarto-Centennial of the Parish. At that time the radical social changes were observed:

> Since the establishment of the Parish, great changes have taken place in the City of Newark. The city has grown to be one of the largest manufacturing centres in the Country, and the Church stands in a section which, though fifty years ago suburban, is now in the midst of the City and in its main features shows signs of the continuous spreading out of the population to distant neighborhoods.[1]

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[1] The House of Prayer, 1875, p. 21.

Again in 1925, during the 75th Anniversary of the Parish, there was an awareness of the outmovement of parishioners to the suburbs. The security of the properties and the historic associations of the Parish were then judged to be sufficient reasons for the Parish to remain on its historic inner city site.

Reference to the former neighborhood of the parish as "the garden spot of Newark," alluded to its previous "high class neighborhood" character. The Parish "flourished until about 1919." Then the long-time trend in deterioration of residences and conversion to tenement houses, along with change in the ethnic character of occupants, were acutely felt. Thus, the radical social changes in Newark's inner city, which are described earlier in this study, impinged directly upon the state of the Parish in 1958.

A "blocked in" parish. There was evidence that The House of Prayer was "blocked in." In terms of residence, there were tenement houses and the Christopher Columbus Homes, as shown in Figure 18. Industrially, the Westinghouse plant was located across State Street. The Lackawanna Railway Station was in the same direction. Both were "within a stone's throw of the rectory and the church."

In 1953, State Highway Number 58, as "the newest approach to the Stickel Bridge," was bent immediately beside the rectory as a means of bypassing it.[1] Hence, the Parish was blocked in by this new elevated highway and the Lackwanna Railway Lines as shown in Figure 18.

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[1] See Exhibit 21, Appendix B.

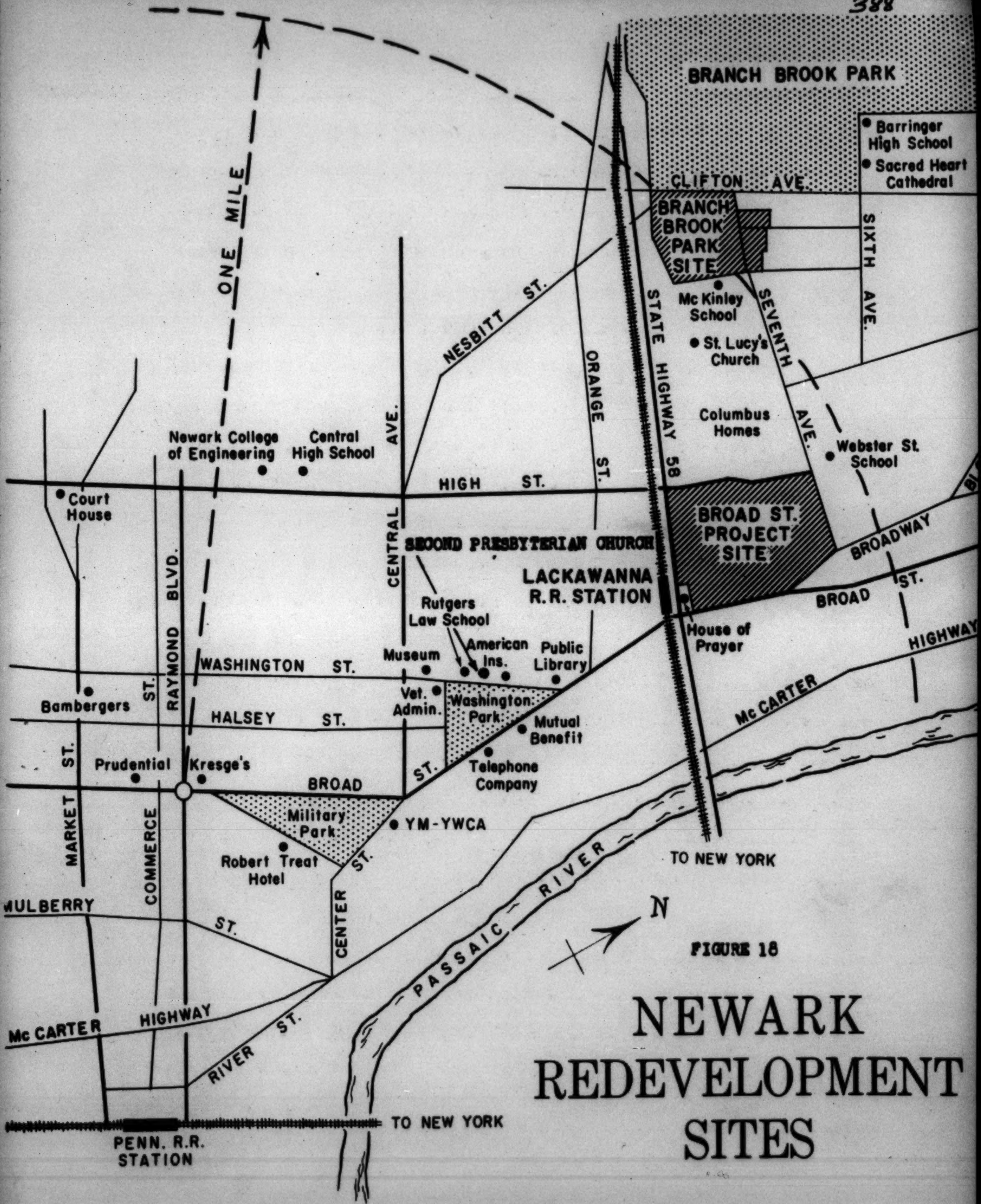
BRANCH BROOK PARK
Barringer High School
Sacred Heart Cathedral
CLIFTON AVE.
BRANCH BROOK PARK SITE
SIXTH AVE.
ONE MILE
NESBITT ST.
Mc Kinley School
SEVENTH AVE.
STATE HIGHWAY 58
St. Lucy's Church
ORANGE ST.
Columbus Homes
CENTRAL AVE.
Newark College of Engineering
Central High School
Webster St. School
HIGH ST.
Court House
BROAD ST. PROJECT SITE
BROADWAY
SECOND PRESBYTERIAN CHURCH
LACKAWANNA R.R. STATION
BROAD ST.
RAYMOND BLVD.
Rutgers Law School
House of Prayer
American Ins.
Public Library
Museum
WASHINGTON ST.
HIGHWAY
Bambergers
ST.
Vet. Admin.
Washington Park
Mc CARTER
HALSEY ST.
Mutual Benefit
MARKET ST.
Prudential
Kresge's
Telephone Company
BROAD ST.
COMMERCE
Military Park
YM-YWCA
Robert Treat Hotel
CENTER ST.
RIVER
TO NEW YORK
MULBERRY ST.
N
PASSAIC RIVER
Mc CARTER HIGHWAY
RIVER ST.
TO NEW YORK
PENN. R.R. STATION

FIGURE 18

NEWARK REDEVELOPMENT SITES

Courtesy of the Housing Authority of the City of Newark, 1958

The Parish was blocked in by Roman Catholic neighbors. It was estimated that about 85 per cent of the occupants of the Christopher Columbus Homes, a few blocks behind the Parish, were nominally Roman Catholic. "The person in the community" was the Priest of St. Lucy's Roman Catholic Church.

Finally, the proposed Broad Street Project will actually encompass the church properties on the west and south sides.[1] The proposal was to make this a project for families of middle-class income; that is, those who will be able to pay a rental of approximately $100 per month. Thereby, it was hoped that The House of Prayer would have a new opportunity with some prospective members.

The Parish, was aptly described as "blocked in" by these various artificial barriers in its socio-religious environment. Thereby, the crisis in The House of Prayer was augmented because the developments, in its inner city environment were not favorable to growth of the Parish.

The Stickel Bridge. The original plan for the Stickel Bridge called for "razing of the church and the rectory." Contrariwise, "the loud protest of the rector," parishioners, and many prominent citizens altered the plan for the construction of State Highway 58 as "the newest approach" to Stickel Bridge.[2] In fact, the highway was bent in order to bypass The House of Prayer. A prominent layman on the Highway Commission was to a large extent responsible for the State yielding to the protest. This layman made a survey which showed that the original plan for the Highway bypassed several saloons. Meanwhile, it was designed to run directly through the properties of several churches, including The House of Prayer. The results of this survey were presented so effectively to the Highway Commission that the historic inner city site of The House of Prayer was saved from demolition. Nevertheless, the Highway was so close to the pre-Revolutionary rectory, birthplace of the motion picture, that one of its steel supporters was grounded in the property of the church.

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[1] Loc. cit.

[2] Margaret A. Vance, "Age Is Venerated as Newest Bends for Oldest," NEN, September 26, 1953. See Exhibit 21, Appendix B.

Deterioration of church properties. In due course of time, the rectory and the church edifice began to reflect the deterioration that characterized the changed neighborhood. From the distaff side, the rectory itself was without "a lady of the house" for approximately thirty-three years. During this period, there was an extensive campaign "to save The House of Prayer." About 1935 it was written: "The historic old house is gradually falling to pieces."[1] The following appeal was made for funds:

> One of the most historic buildings in the United States--site of the birthplace of a great American industry--the motion picture--is falling into ruin because of the lack of funds to keep it in repair.[2]

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[1] Yarnall, "Let Us Save The House of Prayer," op. cit., p. 2.

[2] Ibid., p. 4.

The gravity of the crisis was further associated with the plight of other downtown churches. The statement was as follows:

> In common with other downtown churches, many former members of the congregation have died or moved away. Within a few years the ancient rectory and church, which should be one of the most famous sports in the United States will pass into oblivion, unless prompt steps are taken to save it.[1]

The outcome of this campaign for funds was not very significant. So the Diocese of Newark was giving some financial assistance to the Parish in 1958 in view of the costs in upkeep of church properties.

Distant communicants. During the crucial years of the Parish since 1919, communicants who removed to distant suburbs were encouraged to keep their membership in the Parish of The House of Prayer. The former concern for the Parish area was neglected to a large extent. An analysis of the Parish in 1958 revealed a wide dispersal of the approximately 125 communicants as reported in 1957. It was estimated that 35 per cent lived in the area of The House of Prayer. Between 35 and 50 per cent lived in Greater Newark; whereas, 15 per cent lived completely out of the area. Of this latter group, it was reported that some went to different parishes from Sunday to Sunday. A large portion of the twelve Vestrymen also lived beyond the Parish area. However, they were not "unsympathetic with the community situation."

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[1] *Loc. cit.*

Strong resistance to newcomers. The strong resistance of long-standing members of The House of Prayer to newcomers was an important factor in the state of the Parish. Many of the communicants wanted "to keep the House of Prayer" for themselves. The Parish was in trouble because "the church had become a country club." Newcomers were not made welcome in the Parish.

Mention was made of the fact that the Parish had for a long time had a few Negro communicants. Nonetheless, they did not seem to realize that they were not fully accepted. In 1958 there was internal fear of the Puerto Ricans. They were among the most recent newcomers to Newark's inner city. The number of resisters to newcomers was getting smaller. It was expected that the Parish would have a rebirth when it began to work its geographic area again.

"Very 'High Church'". This traditional Anglo-Catholic church had excelled itself in 1958. The tendency toward "very 'High Church'" was also viewed as a main "trouble" with the Parish. The subdivision of the Portestant Episcopal Church into "High," "Medium," and "Low" was viewed by some as a detriment to the growth of the Parish. So when the Divine Liturgy in the Celebration of the Mass became "Very High," it was pointed out that "most of the people do not understand and are unable to follow meaningfully the "very 'High Church' Service." So, "they lose interest and fall away."

Although responsibility for the type of service rested within the power of the rector, the "very 'High Church'

Service" was encouraged by Roman Catholic converts. In two cases this took the form of a gift of a missal[1] and a Holy Water Set. These newcomers soon left the church. The church felt impelled to use their gifts.

On the other hand, recognition of the general trend toward "High Church" in all Protestant churches was made. Those whose antecedents introduced the vested choir and candles in Newark were often amused to see these practices in other Protestant churches. The trend toward "very 'High Church'" was looked upon by some communicants as a deterrent to the growth of The House of Prayer.

Decline in membership. Another element in the cumulative crisis of The House of Prayer was the decline in membership. This crucial decline in the membership of the Parish was shown in Table 29. The peak year was 1910 with 543 members. Thereafter, only one 5-year period, 1915-1920, showed a gain in the number of communicants; that is, an increase of 4.1 per cent. Subsequently, from 1920 to 1955, there was a continuous decline in the membership. In fact, the membership dropped to the lowest point in 1955 with only 92 communicants, a loss of 461, or a decline of 84.8 per cent below the peak year.

The Church School was at its peak in 1905 with 257 pupils. Thereafter, a steady decline ensued, until the lowest point of 15 pupils was reached in 1945. A slight gain of 6 occurred

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[1] "The book containing the Communion Service, Collects, Epistles and Gospels, sometimes called the Altar Book." See Crum, op. cit., p. 63.

TABLE 29

MEMBERSHIP TRENDS IN THE HOUSE OF PRAYER, (PROTESTANT EPISCOPAL), NEWARK, 1900-1955[a]

	CHURCH			CHURCH SCHOOL		
Year	Number	Change		Number	Change	
		Number	Per cent		Number	Per cent
1900	540	--	--	203	--	--
1905	492	- 48	- 8.8	257[b]	54	26.6
1910	543[b]	51	10.3	150	-107	-41.6
1915	484	- 59	-10.8	116	- 34	-22.6
1920	504[c]	20	4.1	c	--	--
1925	301	-203	-40.2	28	--	--
1930 1935	--	--	--	--	--	--
1940	311	14	--	16	--	--
1945	311	---	--	15[b]	- 1	- 6.2
1950	310	- 1	- 0.3	15	--	--
1955	92[b]	-218	-70.3	21	6	40.0
Peak *Cf.* Lowest[b]	--	-461	-84.8		-242	-94.0

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[a] *Minutes of the Annual Convention of the Diocese of Newark*, *Statistical Tables, 1900, 1905, 1910, 1915, 1920, 1925*, 1930, 1940, 1945, 1950, 1955.

[c] An "estimated figure."

[d] Data not available.

between 1950 and 1955. This was relatively insignificant to the total picture. The Parish had no Church School in 1958.

There was some evidence of a slight increase in the number of communicants since 1955. It was estimated that there were about 125 communicants. Meanwhile, the general decline in membership was viewed with grave concern. Thus, it was said: "The Parish has to get new blood from the neighborhood or die off holding its own."

Decline in financial receipts. The congregation lapsed in habits of giving during these critical years. This fact was confirmed from the trends in financial receipts and expenditures shown in Table 29. The peak year in financial receipts was 1955, with a total of $10,440. The fluctuation in the value of the American dollar as related to purchasing power since 1900 should be borne in mind. The great increase in receipts from 1950 to 1955 came during a period of the beginning of renewal of the Parish. With these facts in mind, the significance of the statements concerning the decline in financial support, prior to 1955, became more meaningful.

Prior to 1955, the peak year of financial receipts was 1915. Then there was a total of $7,735. Between 1915 and 1920, there was a loss of $2,471, or a decline of 31.9 per cent. Between 1920 and 1925, there was a gain of $1,961, or an increase of 37.2 per cent. From 1925 to 1930, there was a loss of 20.1 per cent, or $1,434. Notwithstanding the fact that data were not available for 1935, financial receipts dropped to the lowest point in 1940; that is, $3,820. Meanwhile, it

TABLE 29

TRENDS IN FINANCIAL RECEIPTS AND EXPENDITURES FOR THE HOUSE OF PRAYER, (PROTESTANT EPISCOPAL), NEWARK, 1900-1955[a]

TOTAL AMOUNT FOR ALL PURPOSES

		Change		
Year	Receipts	Amount	Per cent	Expenditures
1900	$ 5,149	--	--	$ 5,012
1905	5,344	$ 295	5.7	5,213
1910	5,043	- 301	- 5.6	5,043
1915	7,735	2,692	53.3	7,615
1920	5,264	-2,471	-31.9	4,757
1925	7,125	1,961	37.2	7,096
1930	5,691	-1,434	-20.1	5,688
1935	--[b]	--	--	[b]
1940	3,820	--	--	3,181
1945	5,299	2,479	64.8	4,278
1950	5,406	107	2.0	4,875
1955	10,440	5,034	93.1	10,440

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[a] *Minutes of the Annual Convention of the Diocese of Newark*, Statistical Tables, 1900, 1905, 1910, 1915, 1920, 1925, 1930, 1940, 1945, 1950, 1955.

[b] Data not available.

should also be borne in mind that the combined periods, 1925-1940, embraced a major portion of the "Great Depression." It was a well known fact that financial receipts of most Protestant churches declined during that period. So it was said the parishioners were not encouraged to give, and the clergy was known to have declined salary at times during these difficult years.

Negative response to social changes. Furthermore, from the interviews, the failure of the Parish to respond to radical social changes was noted as an important factor in the cumulative crisis. Unfortunately, it was pointed out, the Parish declined in its outreach to the Parish area. Distant communicants became the main support of the Parish. A few of these communicants lived completely outside of the Parish. An annual contribution of approximately $350 was received from one, although he resided in a distant state. In the midst of the cumulative crisis, it was difficult to remove such distant communicants from the roster.

A partial explanation of this failure attributed to the declining health of the rector, for many years, prior to his death in 1953. The rectory was without "the feminine touch" for thirty-three years during this period. Attention was called to the fact that "the prejudice of a group of people who wanted to keep their own little select club" had eventuated in a Parish that "just coasted along." It was in this complex sense of internal factors that resource persons spoke of the failure of the Parish "to move with the changing times."

In this analysis of the cumulative crisis in The House of Prayer, there was a complex maze of interrelated, internal and external factors that indicated a continuing cumulative crisis since about 1920. Yet in the midst of adverse circumstances, there was evidence of the will to survive the radical social changes. The guiding principles that evoked this decision claimed our attention at this point.

Guiding Principles

The unique historical associations of The House of Prayer and the nature of the cumulative crisis made a culminating point very difficult to ascertain. The Parish was described as one which "just coasted along" amidst the radical social changes. Nevertheless, from the evidence some guiding principles, which have contributed to a silent or undebated decision of the Parish to remain, were deduced. It was necessary to bring into focus those guiding principles that have entered recurrently into this undebated and silent decision of The House of Prayer to remain on its 108-year-old site in Newark's inner city. This procedure was justifiable in view of the fact that, during the interviews, it was learned there was no time when the question of remaining was put to a vote. However, some evidence indicated that the idea had been entertained in the minds of some officials in the Parish. Notwithstanding, it had not been discussed or acted upon in any formal meeting of the Vestry. Therefore, in the case of The House of Prayer, certain guiding principles that have concurred in a silent decision of the Parish to remain on its historic inner city site were deduced. They were as follows: security of properties, unique historic associations, loyalty of communicants, and the uniqueness of the Sacraments.

Security of properties. The security of its historic properties was a major factor in this undebated decision of The House of Prayer to remain on its historic site. We saw this historic heritage in the preceding discussion. In fact, it was learned that the title to these properties predate Canon Law of the Protestant Episcopal Church. The properties can only be used for religious purposes. In order to change their use, an enactment of state legislation would be necessary.

Unique historic associations. The unique historic associations alone were offered as sufficient reasons for the preservation of The House of Prayer. These included a visit by George Washington during the retreat of his army from Long Island. It was also reported that Abraham Lincoln visited Plume House, the historic rectory. More important, however, was the fact that through the inventive genius of Father Hannibal Goodwin, the site of the Parish gained not only national but international significance. Here it was in the attic room of the rectory that this notable clergyman gave to the world the malleable film which is used in the modern motion picture. From this latter event and the trust funds that were established by Mrs. Rebecca Allen Goodwin in the Diocese of

Newark, it was evident that the site of the creative work commended itself as a worthy shrine for school children. These unique associations affirmed in strong but silent terms the continuity of The House of Prayer on its historic inner city site. The Diocese of Newark was kindly disposed to contribute to the upkeep of the properties because of these historic associations. This assistance from the Diocese appeared to be directly related to the charitable acts of Mrs. Rebecca Allen Goodwin during the last six months of her life.

Loyalty of communicants. There was a deep sense of loyalty to the Parish. In spite of the fact that many of them were distantly removed from it, they continued to contribute to its support.

Uniqueness of the Sacraments. A final phase of this silent decision of the Parish to remain was related to the uniqueness of the Sacraments of the Church. The Sacraments of the Church were pointed out as the distinctive contribution of the church. The offering of the Sacraments differentiated it from a social club or from any other experience that one may have in the privacy of one's home. This was the reason some suburban communicants, for more than forty years, have commuted to The House of Prayer. Through these Sacraments, it was affirmed that "the believer actually shares in the Body of Christ which is the Church." So, they meant "everything" to the believers' life. At The House of Prayer, they received through the Sacraments that which could not be obtained elsewhere, Likewise, for this reason, the willingness to support the Parish had persisted.

Thus it appeared that The House of Prayer had "coasted" along with the radical social changes. Meanwhile, for the reasons which were stated, a silent and undebated decision to remain on its historic inner city site was quite evident amidst the recurrent cumulative crisis since 1919.

Concomitant Consequences

There was also evidence that concomitant consequences have emerged from the undebated decision of The House of Prayer to remain on its historic inner city site. They were as follows: changed social character of constituents, temporary outreach in neighborhood, and plans for future development.

Changed social character of constituents. Many wealthy communicants used to constitute a significant proportion of the congregation; however, these had died or moved away. A few continued to maintain an affiliation with the church through contributions and an annual visit. The greater proportion of the small congregation was made up of "working people" in 1958. For a long time a few Negroes were communicants in the Parish.

Temporary outreach in the neighborhood. From Christmas, 1955, to the spring of 1956, the Parish experienced a temporary rebirth of outreach in the neighborhood. During this time Father F. B. Jensen, who succeeded Father Venables, began cultivating the geographic area. This was reported to be "a first choice" in the rebirth of the church; that is, to return to the Parish area. So, Father Jansen cultivated prospects in the Columbus Homes. Likewise, he initiated an interracial work among the youth in the neighborhood. Great approbation was expressed concerning this brief and renewed outreach of the Parish in the neighborhood. According to reports received, the work flourished until Father Jansen resigned to become a chaplain in New York in 1956. Since that time Father Edd L. Payne assumed responsibility for the Parish; so, there were renewed plans for its development.

Plans for future development. The following plans for the future development of the Parish of The House of Prayer were to become effective in September, 1958: first, the Parish must get "new blood from the neighborhood or die off holding its own." In this connection, financially substantial new communicants must be secured. Second, there was no dearth of teenager and little tots in the neighborhood. They were numerous and of divergent interests and racial backgrounds. Therefore, a program must be developed to reach them. Third, although it was difficult to develop a family program because of so many split families by religious affiliation, an effort must be made to serve this diversity. Because of many marriages between Roman Catholics and Anglo-Catholics, a family program was handicapped. Notwithstanding, efforts will be made to overcome this problem. Fourth, modification of a starchy Anglo-Catholic tradition will be pursued. Finally, although the Parish was receiving a small amount of assistance from the

Diocese because of the age of its buildings, its future development was highly probable even if it should become a Mission of the Diocese. These plans indicated a determined desire of The House of Prayer to perpetuate itself on its venerated site in Newark's inner city.

SUMMARY, TESTING HYPOTHESES, AND IMPLICATIONS

At this point it is helpful to summarize findings on the four case histories of Protestant churches that remained within Newark's inner city. By using this technique it was possible to bring sharply into focus the test of hypotheses and the implications of findings. There were general and specific implications. Further implications for church polity are pointed out in Chapter IX in the over-all context of this inquiry.

Summary of Findings

The four selected Protestant churches that remained within Newark's inner city showed significant similarity and diversity in the guiding principles that entered into the decision of each to remain in the inner city. Five common guiding principles were expressed or implied. They are as follows: (1) loyalty of adherents to the respective churches; (2) a sense of mission or understaanding of the task to be done in the inner city; (3) success in securing the type of leadership deemed essential to the task; (4) the security of church properties;

and (5) an opportunity to bring into use dormant financial resources and/or buildings and equipment to serve the area.

Some guiding principles were distinctive for particular churches. The Second Presbyterian Church, as an offspring of the First Church of Newark, expressed to some extent a sense of belonging on its historic inner city site. There was pride in this historic relationship to the City of Newark. Dormant financial resources were put to use in the development of a seven-day week program to meet the changed needs of its environment. On the other hand, the Walnut Street Baptist Church remained on its historic inner city site because of the lack of financial resources with which to relocate. Besides, there was no place to relocate in view of the wide dispersal of its consanguine membership of Germanic background. In 1958 it was the only Baptist Church in the Ironbound section of Caucasian background. By right of survival, there was a strong determination to continue on its historic inner city site.

The two Protestant Episcopal churches also had distinctive guiding principles that entered in their respective decisions to remain on historic inner city sites. By right of survival, Christ Church was the only Portestant Episcopal church in the Ironbound. Its continuity was made possible by mission subsidy from the Diocese of Newark. For The House of Prayer, two guiding principles gave distinctive character to its decision to remain. They were unique historic associations and the uniqueness of the Sacraments.

The concomitant consequences for the two Protestant Episcopal churches showed some similarities. They were as follows: the social character of the membership of each changed. Christ Church became predominantly Negro. The former wealthy membership of The House of Prayer was largely depleted. In 1958 it was made up of middle-class working people. There were also a few Negro communicants. Both parishes were receiving some financial assistance from the Diocese. However, for Christ Church this assistance was so substantial that the church lost status as a parish and reverted to a Mission. The House of Prayer was receiving financial assistance in view of the upkeep of historic church properties. Meanwhile, there was an awareness that the Parish would become a Mission if some new communicants of substantial financial support were not secured. This change to Mission status was a significant adaptation of a Protestant Episcopal church to altered opportunities in the inner city. The tendency toward High Church appeared in both parishes. There was a deep realization in both parishes that their survival was inherent, to a large extent, in the renewal of outreach in their respective parish areas. Christ Church had initiated such a program. The House of Prayer had plans to make a second attempt at a program during the fall of 1958. Both churches were impelled to reinterpret the concept of the church. Christ Church was in process of doing this to an integrated congregation. The House of Prayer included this in its over-all plans.

On the other hand, both churches revealed some differences in concomitant consequences of the decision to remain within the inner city. Christ Church showed diverse reaction to the integration of the Parish; whereas, the smaller number of Negores in The House of Prayer, to some extent, was a factor in the church for a long time. Meanwhile, the current evangelical outreach of Christ Church brought about several additions by Baptism.

The concomitant consequences of the decision to remain within the inner city for the Second Presbyterian Church and the Walnut Street Baptist Church showed similarity on several points. Both churches had an open-door policy on membership in 1958. The Walnut Street Baptist Church had some Italian and Negro members. The Second Presbyterian Church had some of both and a Spanish Speaking Ministry to Puerto Ricans and Cubans, who were among recent newcomers to Newark's inner city. Second, the general socio-economic character of the constituency of each church had changed. In the Second Presbyterian Church the shift was from a distinctive wealthy class to middle class; whereas, in the Walnut Street Baptist Church, the change was from an immigrant group to middle class. Third, the missionary outreach of both curches had increased in the local neighborhood and in World Missions. This fact was evident for both churches by increased contributions to Missions and various local community projects. Fourth, the program of both churches was expanded to include more weekday activities. For the Second Church there was a seven-day week full-time program; whereas, for the Walnut Street Baptist Church, weekday projects included a program for youth and a vital prayer service.

On the contrary, there were some distinctive concomitant consequences for these two churches. The Walnut Street Baptist Church was interpreted as an evangelical church. A strong religious emphasis characterized all activities. Meanwhile, the church had adopted an open-Communion Service.

The Second Presbyterian Church, perhaps, illustrated in a more pronounced manner distinctive concomitant consequences of the decision to remain on its historic inner city site. The membership showed phenomenal increase. A Parish House was constructed to serve the changed needs of its social environment. In spite of the most disastrous church fire in the history of Newark, the congregation rebuilt on the same site. This edifice won the award as the most artistic building in the inner city of Newark. Through the dynamic leadership of its minister for approximately a quarter of a century, the Second Church made itself felt effectively in the civic and political affairs of the City and the State. Finally, during its current financial crisis, resulting from reduced income from endowment, the congregation was inspired to give more than ever before.

For the four selected churches that remained on their inner city sites, the following concomitant consequences appeared in each case, to some degree: (1) changed social character of membership and constituency; (2) membership included persons of diverse ethnic backgrounds in 1958; (3) enlarged program or plan in that direction; (4) secured able leadership for the inner city task; (5) enlarged staff of professional workers or plan in that direction; (6) an enlarged corp of voluntary workers; and (7) renewed commitment to serve the parish area.

Testing Hypotheses and Implications

For the four selected Protestant churches that remained within Newark's inner city boundary, the implications were far-reaching. In 1958 only seven out of twenty-two Presbyterian churches, chapels, and centers survived the dynamic impact of a rapidly changing social environment since 1900. Four out of seven Protestant Episcopal churches survived and three out of ten Baptist churches were extant. For each denomination, one of the surviving churches was a Negro congregation. The number of Caucasian churches for each was reduced by one church; that is, Presbyterians, six; Protestant Episcopal, three; and New Jersey Baptist, two. This disappearance of churches of the selected denominations augmented the fact that the inner city was a real testing ground for the survival of Protestant churches.

According to the criteria of selection used in this inquiry, the churches were all of Caucasian background. The radical social changes of their inner city environment were reflected in case histories presented. These selected churches gave substantial evidence of the major focus of this inquiry.

That is, there were reciprocal changes in the social environment and changes in the churches as social institutions. The implications that were evident in the hypotheses were next pointed out.

General implications. First, the case histories of the four selected churches that remained in Newark's inner city illustrated Hypothesis A. That is, they demonstrated that when a traditional Protestant church found itself in an expanding metropolitan American city, it was subjected to a process of metamorphosis in which adaptation was made in order for that church to survive. The four selected churches in Newark's inner city reflected the heterogeneous character of their neighborhood. The social character and the ethnic composition of their membership and constituencies had changed from former homogeneous groups to heterogeneous groups.

Second, the four selected churches disclosed some of the patterns of behavior shown in Hypothesis B. They assimilated new affiliable elements in the population. They became inclusive churches. So, in 1958 their membership constituted persons of different social status and ethnic background. Thus they illustrated the principle of inclusiveness as stated in Hypothesis B.

Third, three of the selected churches also revealed certain marks of effectiveness in their ministry as stated in Hypothesis C. The churches were as follows: Second Presbyterian, Christ Episcopal, and the Walnut Street Baptist

Church. The common marks of effectiveness which appeared in these three churches were as follows: adaptability to successive change as evident by increase in membership, notwithstanding, a previous sharp decline;[1] a varied and strong program; trained dedicated professional leadership; exceptional lay leadership; a ministry to the people in the neighborhood and the ability to draw from a distance; an adequate church plant and essential equipment; an adequate budget for the ministry of the church; a minimum of competition with other churches; and an advantageous location.

For Second Presbyterian Church and the Walnut Street Baptist Church, the case histories also gave evidence of a high degree of internal cooperation, unity, and Christian fellowship in the fulfillment of the task of the respective churches in the inner city. This fact was evident in Hypothesis C.

The Second Presbyterian Church and Christ Episcopal Church have likewise developed a community center or parish house program which operated on a seven-day-a-week basis. This phase of the development of a social service program in the wake of a changed social environment was also indicated in Hypothesis B.

Specific implications. The Second Presbyterian Church demonstrated in part, a phase of Hypothesis B. That is, its survival, to a large extent, was an outcome of the fact that it was historically a heavily endowed church. These financial resources enabled the church to expand facilities and to initiate a program to meet the needs of its changed social environment. Through the Committee on Church Extension of the Newark Presbytery, this church was also aiding a nonaffiliable group in the development of an indigeneous church, as evident by the Spanish-speaking congregation. Since the "Great Depression," the Second Presbyterian Church continued its Employment Service Bureau as an aid in vocational guidance and job placement. Thereby, it supplemented the work of the public Employment Service Bureau. All of these developments were evident in Hypothesis B. On the other hand, The Second Presbyterian Church disclosed the reciprocal nature of the interaction between a Protestant church and its social environment in a more pronounced manner, perhaps, than either of the other three selected churches. The dynamic impact of its leadership upon the civic and community life was foremost among the churches. The evidence indicated that the church made itself felt in the political affairs not only of the City of Newark but also in the State as a whole.

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[1] The Walnut Street Baptist Church was an exception. However, the membership of this church had always been small. The 90 members reported in 1958 were viewed by the pastor and informants as substantial.

Christ Episcopal Church was a dramatic illustration of the diverse reaction of its membership constituency when confronted with the problem of racial integration. The reaction ranged from resigned or reluctant acceptance to withdrawal. When this diverse manner of social interaction was viewed in its total configuration, a confluence of circumstances appeared to evoke such interaction.

The House of Prayer (Episcopal) demonstrated, paradoxically, the will to live and at the same time resistance to changes essential to survival. An awareness of the present heterogeneous character of the Parish gave rise to plans to serve the Parish area. The Parish was also awaiting the prospect of new communicants from the anticipated occupancy of affiliable middle-class adherents or prospects in the Broad Street Housing Development that would be adjacent to the church property. If the former course of action were pursued, there was consciousness of the fact that the Parish would become a Mission of the Diocese. On the contrary, if the latter course were followed, it was hoped that communicants of substantial financial resources would be secured. Thereby, the Parish would continue to be self-supporting. Whether, the Parish would be able to combine these two courses of action remained a moot question which would be dependent upon the total subsequent development of the Parish and its social environment.

CHAPTER IX

GENERAL SUMMARY AND IMPLICATIONS OF FINDINGS

This investigation of the interaction between Protestant churches and their social environment in the inner city of metropolitan American communities consisted of two interrelated phases; namely, (1) a survey of the related literature and (2) a pilot study of social interaction in the inner city of Newark, New Jersey, from 1900 to 1958. The objective of the second phase was designed to test the validity of three tentative hypotheses derived from the first.

From the survey of related literature, two types of studies of social interaction and organized religion emerged; namely, (1) analytical studies of social interaction of Protestant churches and (2) case studies of social interaction. The latter included Protestant, Roman Catholic, and Jewish studies. The two types of studies were classified further according to format and motif of the authors. A brief summary and evaluation of major findings, methods, procedures, guiding principles, hypotheses, and theories derived in these studies was submitted in Chapter III.

This summary of major findings from the related literature was evaluated further and the following generalizations were deduced concerning the interaction between Protestant churches and their social environment in the inner city of metropolitan American communities.

First, some of the most radical social changes occurred in the inner city where the accumulation of social ills was most acute.

Second, the inner city was recognized widely as one of the most difficult areas for Protestant church work in the city.

Third, a definite correspondence was found between the social environment and the church in the metropolitan American city.

Fourth, the exceptions to this general rule were examples of churches that were below or above the average; that is, the former did not progress with the social fortunes of the neighborhood, whereas, the latter excelled in spite of adverse circumstances.

Fifth, confronted with some of the most radical social changes, Protestant churches in the inner city were impelled to relocate, federate, merge, die, or make the necessary adaptation in order to survive.

Sixth, the churches that had adapted socially and religiously to the most adverse social circumstances were found in the inner city.

Seventh, there were six sets of factors that contributed to the adaptation of Protestant churches to the inner city. Briefly, they were as follows: willingness to adapt, financial resources, leadership, administrative skill, flexibility in church program, and the development of a strong sectarian emphasis.

Out of these current generalizations on the interaction between Protestant churches and their social environment in the inner city, the following tentative hypotheses were formulated.

Hypothesis A. Whenever a traditional Protestant church found itself in an expanding, industralized, metropolitan American community, adaptation was necessary in order for that church to survive. This need to adapt was especially acute in the inner city where some of the most radical social changes occurred. Except for a few cases of endowed churches, voluntary support was difficult to obtain. Thus, a church was compelled to adapt, relocate, merge, federate, or die.

Hypothesis B. The Protestant church that survived in the inner city followed one or a combination of patterns of behavior. They were as follows: modifications in membership, constituency, financial support, sectarian emphasis, and adoption of an open-membership policy. Other modifications were in the institutional structure of the church, that is, the formation of a merger, federated church, community church, neighborhood or settlement house, or an institutional church. Still other modifications were the formation of special interest ministries to foreign language and diverse racial groups, the development of a team ministry, and a social service program.

Hypothesis C. The Protestant church that survived in the inner city had some or all of ten traits of effectiveness in its ministry. These were: adaptability to successive change;

long tenure of trained, dedicated, professional leadership; ministry to the people in the neighborhood, or the ability to draw from a distance, or a combination of both; an adequate budget; an advantageous location; exceptional lay leadership; and internal unity among its members.

The second phase of this inquiry was designed to test the validity of the tentative hypotheses by a pilot study of the interaction between Protestant churches and their social environment in the inner city of Newark, New Jersey, 1900-1958.

By using four indices of the inner city environment, viz., below average contract monthly rentals, substandard housing, crowding of dwelling units, and below median school years completed by persons 25 years old and over, the geographic boundary of Newark's inner city was determined from 1950 Census Tract data. This inner city area was found to encompass an estimated one-third of the total land area of Newark.

The investigation in Chapter II of the history of all ascertainable churches of the three selected denominations gave validity to Hypothesis A with respect to the diverse types of adaptations which were evoked by Newark's inner city. Based upon the exploration of all ascertainable churches, chapels, and centers for the three selected denominations, the following findings were revealing: first, of the 22 Presbyterian Churches (U. S. A.) in Newark's inner city between 1900 and 1958, only seven remained. Six churches and a total of three chapels and centers were dissolved. Two mergers were formed and four churches were relocated. Second, for the Protestant Episcopal Church, three out of seven churches were declared extinct between 1900 and 1958. Third, for Baptist churches, three out of ten remained in the inner city during the same period. Four were closed; two relocated and one formed a merger. In this manner, the churches of the three selected denominations demonstrated the validity of Hypothesis A with respect to diverse types of adaptations which were impelled by radical social changes in Newark's inner city.

By the adaption of land-use changes, condition of housing, and population succession as indices of radical social changes, in Chapters IV and V, respectively, the validity of Hypothesis A was demonstrated concerning social changes that occurred between 1900 and 1958. In Chapter IV, it was shown that land-use patterns in Newark's inner city were well established prior to 1900; that is, between 1790 and 1900 Newark became a big industrial city. During this period, the entire land area of the City was utilized. Unlike many other American cities, Newark lacked space for expansion. The land-use practices assumed acute significance. Since 1900, the serious intermingling of diverse land-use practices in the inner city was augmented by the lack of effective zoning ordinances. The encroachment of business, industry, apartment houses, and rooming houses upon former brownstone, fashionable residential neighborhoods in the inner city was demonstrated. High-class residences in the inner city were demolished and replaced by apartments, commercial enterprises, and public buildings; or they were converted to apartments, rooming houses, and other uses.

Hypothesis A was validated further by the condition of housing in Newark's inner city. A broad band of obsolete dwellings was found in the inner city. Census Tracts 86 and 85 were included in this area. The House of Prayer (Protestant Episcopal) was located on Broad Street which divided these two census tracts on the east side. In the Ironbound section of the inner city, Christ Episcopal Church was located in Tract 79 in which dwelling units were obsolete. In the Ironbound was also the Walnut Street Baptist Church, located in Tract 70, which was flanked on the north and west sides by tracts having 60 per cent or more substandard dwellings. Even Tract 70 had more than 20 per cent substandard dwelling units in 1950.

Finally, Hypothesis A was confirmed by population succession in Newark's inner city. The Anglo-Saxon Puritan settlement at the center of the city was noted since the founding of Newark in 1666. The centrifugal movement of first settlers became a fact during the early history of Newark. With the coming of waves of European immigrants during the next two centuries, the heterogeneous constituency of the population was a well established fact by 1900.

In Chapter V, the evidence disclosed that there were 24 areas of settlement in Newark occupied by a concentration of various ethnic groups in the respective areas of settlement in 1911. Nineteen of these areas were encompassed by the inner city boundary in 1950. Three areas of settlement were selected for detailed study of change in the ethnic composition. In 1911, Germans, Italians, and Jews predominated in the selected inner city areas. The outmovement of Germans from the Ironbound settlement to Clinton Hill section was noted. They were followed by the Italians, Portuguese, Spaniards, and Poles. During the 1930's Negroes began to appear in large numbers in the old settlement. They alone continued to increase significantly in the old German settlement. In Census Tract 65 where Germans predominated on the west side of the central downtown business district in 1911, by 1950 there was almost complete replacement by Negroes.

A similar pattern of successive invasion was noted for the old Jewish settlement along Springfield Avenue. There was evidence that Poles had occupied many dwellings in the area between 1940 and 1950. However, in 1950, Negroes had become the predominant ethnic group in Census Tract 64. In this tract, there was an increase of 4,147, or a gain of 34,558.3 per cent, between 1940 and 1950. Other tracts in the old Jewish settlement also showed significant increases in the number and per cent of Negores.

In two areas where Italians predominated in the inner city of Newark in 1911, there was also evidence of significant change in the ethnic composition of census tracts between 1940 and 1950. A small colony of Negroes was located in the Ironbound in 1911. As Italians moved to the Silver Lake section in North Newark, they were replaced by Spaniards, Portuguese, Poles, and Negroes. Likewise, in the old Italian settlement located north of the downtown district, there was a significant increase in the Negro population in Census Tracts 88, 90, 86, and 85. This fact was important because of the location of The House of Prayer in Tract 86 and of Second Presbyterian Church in Tract 85.

The illustrations of the Germans, Italians, Jews, and their respective successors in Newark's inner city revealed the far-reaching and radical social changes that took place in Newark's inner city since 1900. The validity of Hypothesis A, with respect to radical social changes in the inner city, was thereby demonstrated further.

In Chapter VI, the case history studies of two diverse churches that relocated gave validity to one aspect of Hypothesis A. That is, the Third Presbyterian Church and the Mount Pleasant Baptist Church demonstrated that the decision to relocate beyond Newark's inner city was impelled, to a large extent, by radical social changes in the social environment. On the other hand, there were some guiding principles which entered into the decision of both churches to relocate that were indirectly related to Hypothesis A. They were as follows: availability of financial resources; significant losses in membership due to death and outmovement of adherents; and needed repairs on church edifices. Moreover, there were three distinctive guiding principles in the decision to relocate beyond the inner city for the Third Presbyterian Church and five for the Mount Pleasant Baptist Church. Both churches illustrated a complex of guiding principles in the decision to relocate beyond Newark's inner city.

The concomitant consequences of the decision of both churches to relocate showed a marked degree of similarity in several respects: Social changes persisted in the new neighborhood. Memberships were depleted further by death and the second outmovement of adherents. There was some evidence of adverse evaluation of the new site of each church. Both experienced some untoward financial developments. Each was engulfed by a predominance of Roman Catholics in the new neighborhood. Both were impelled to include newcomers of diverse ethnic background in their membership.

For the Mount Pleasant Baptist Church, there was one distinctive concomitant consequence of its relocation; i. e., the inclusion of women on the Official Board; whereas, for the Third Presbyterian Church there were seven distinctive concomitant consequences of its relocation. They were as follows: removal from site of mission work, increased expenditures for missions, overchurching by Presbyterians in the new neighborhood, interchurch opposition, complication of the collegiate system, sale of old burial ground, and the imposition by the Presbytery of restrictions upon the use of income from endowment.

In Chapter VII, the case history studies of the two diverse churches that remained in Newark's inner city validated various aspects of Hypothesis B. First, the membership and constituency of Second Presbyterian Church and the Walnut

Street Baptist Church were modified in two ways: (a) each church had included in its membership different racial groups who reflected change in the ethnic character of the neighborhood. Thus, implicit or stated, both churches had an open-membership policy. (b) The social character of the constituency of each church had changed. The Second Presbyterian Church had changed from a predominantly wealthy class church to a middle-class constituency. On the other hand, the Walnut Street Baptist Church had changed from a German immigrant class to an assimilated American middle-class constituency. Second, the Second Presbyterian Church demonstrated the validity of Hypothesis B by the development of the following: a seven-day week program which assumed many aspects of an institutional church, a social service program, and a special interest ministry to Spanish-speaking people.

The two diverse churches remaining in Newark's inner city illustrated also the validity of Hypothesis C. All ten traits of an effective ministry to the inner city were found in the Second Presbyterian Church. For the Walnut Street Baptist Church, all traits were found except long tenure of leadership.

In Chapter VIII, the case history studies of two Protestant Episcopal churches that remained in Newark's inner city demonstrated the validity of some aspect of Hypothesis B. The membership and constituency of both parishes was modified in two senses. Both included members of diverse ethnic background and different social status. The former predominance of a wealthy constituency had declined in The House of Prayer.

In 1958 the members consisted, in the main, of a middle-class constituency. In contrast, Christ Episcopal Church had shifted its ministry from a former middle-class constituency to a greater concern for the poor and needy in its neighborhood. The membership was made up mostly of Negroes in 1958. Christ Church validated two other aspects of Hypothesis B. An open-membership policy was stated and publicized. There were also some elements of a social service program.

The two parishes gave validity to several aspects of Hypothesis C concerning the effectiveness of the ministry of each. Both had trained, dedicated, professional leadership. Christ Church had begun a ministry to the people in its neighborhood and was still drawing a few from a distance. Christ Church also demonstrated its ability to adapt to successive change in the neighborhood. On the other hand, The House of Prayer had plans to reactivate a ministry to its Parish area during the fall of 1958. Moreover, Christ Church in the Ironbound had an advantageous location inasmuch as it was the only Protestant Episcopal church in the Ironbound section of the inner city. In varied and similar ways these two churches demonstrated the validity of some aspects of Hypothesis C.

By comparison of the findings on the interaction between Protestant churches and their social environment in the inner city of Newark, New Jersey, 1900-1958, with the tentative hypotheses derived from the survey of related literature, to a large extent, the three hypotheses were validated in Newark's inner city. It was evident that the interaction between

Protestant churches and their social environment in Newark's inner city was quite similar to that of Protestant churches in other metropolitan American communities. That is, when confronted with radical social changes in the inner city, Protestant churches were impelled to adapt, relocate, merge, federate, or die, as stated in Hypothesis A. Second, the church that survived in the inner city followed one or a combination of patterns of behavior, as formulated in Hypothesis B. Moreover, the church that survived in the inner city had some or all of ten traits of effectiveness in its ministry to the inner city, as stated in Hypothesis C.

From this investigation of the interaction between Protestant churches and their social environment in the inner city of metropolitan American cities, certain implications for the selected denominations were evident. First, the concept of the parish area was a significant factor in the pattern of social interaction which was assumed by the Protestant Episcopal Church. Because of the historic view of a designated parish, Protestant Episcopal churches in the inner city did not relocate beyond the area. Instead, when confronted with radical social changes, the parishes adapted by transferral of church properties to the newcomers, integrated affiliable newcomers into the parish, or the parish was declared extinct in view of decline in opportunity for service to traditional adherents. On the other hand, the Presbyterian Church in the U. S. A. and the New Jersey Baptist churches illustrated the phenomenon of relocation beyond the inner city.

Second, implicit in the findings of this study was the heterogeneous ethnic and racial character of many churches of a former homogeneous constituency. That is, the polyglot character of the neighborhood of inner city churches appeared in all four case history studies of Protestant churches in Newark's inner city. Such was found to be the case in numerous other American cities of comparable size. Hence, denominational executives, pastors, and laymen ought to be on the alert to face squarely with a Christian strategy the implications of radical social changes in the inner city.

Third, the cases of inner city churches which survived the radical social changes indicated that the leadership of inner city churches required a special type of training and dedication to the mission of the inner city church. Denominational executives and autonomous congregations might give special concern to the training and placement of this selected leadership in strategic churches of the inner city.

Fourth, with the exception of the endowed church, it was evident that due care was essential in building up a fund to subsidize the work of inner city churches. Here, the principle of voluntary support was found to be difficult to obtain.

Fifth, the persistence and spread of radical social changes in the metropolitan city indicated that the relocation of a Protestant church may only be a temporary or apparent solution of its problem. Complications which ensued suggested that another type of denominational strategy needs to be found.

Moreover, certain problems for further study were uncovered by this investigation. First, factors of personal leadership, the power structure, and class orientation of the local Protestant church seemed to have entered significantly into the decision of churches to remain within the inner city or to relocate beyond it. Second, the theological concept of the local church in relationship to the decision of churches to relocate beyond the inner city appeared to merit further study. Third, there seemed to be some evidence that the members of Protestant churches might be participants in the encroachment of business, apartments, and rooming houses upon a former single-family residential neighborhood. An inquiry into this phenomenon might lead further into the economic and political interaction between Protestant churches and their social environment. Fourth, the extensiveness of the transferral of church properties to other ethnic and racial groups in the inner city and the concomitant effects upon the recipients appeared to have merit for analysis and evaluation. Fifth, the recent development of Urban Renewal Projects warrantsspecial study and analysis with reference to the effects of public housing projects upon traditional Protestant churches in the inner city. Finally, there were certain gaps in the appraisal of the effectiveness of a Protestant church serving in the inner city. Notwithstanding a widely dispersed parish, the Second Presbyterian Church of Newark had an extensive outreach of social service in its immediate neighborhood. Perhaps the criteria of effectiveness in the inner city need to be re-evaluated.

APPENDIX A

SUPPLEMENTARY TABLES

TABLE 1

PERCENTAGE OF DWELLING UNITS WITH "NO PRIVATE BATH" OR "DILAPIDATED" BY CENSUS TRACTS, NEWARK, 1950[a]

	Number Reporting	Number Reporting No. P.B. or D.	Per Cent No. P.B. or D.
The City	120,570	24,052	19.9
Tract			
1	1570	49	0.3
2	661	209	31.6
3	1060	162	1.5
4	628	49	0.7
5	384	6	0.00
6	1152	19	0.2
7	1834	68	0.4
8	1086	137	1.3
9	1733	218	12.6
10	922	123	1.3
11	1006	355	35.2
12	1112	328	29.4
13	1063	107	0.2
14	1539	34	0.2
15	1015	169	16.6
16	1492	189	9.6
17	1300	191	14.6
18	1413	110	0.8
19	1071	54	0.4
20	1174	28	0.2
21	1089	6	0.05
22	1691	5	0.03
23	1383	25	0.2
24	1358	133	9.8
25	1482	14	0.09
26	1241	69	0.5
27	1073	192	17.8
28	660	45	0.7
29	1245	251	28.2
30	1531	1063	69.4
31	1115	395	35.4
32	1198	264	22.0
33	1260	318	25.2
34	1027	233	22.6
35	974	16	0.01
36	1065	49	0.5
37	837	131	12.6
38	1545	299	16.4

TABLE 1--Continued

39	1184	472	39.9
40	1216	202	16.6
41	1402	21	0.5
42	1364	39	0.3
43	1356	36	0.3
44	916	7	0.01
45	1619	6	0.04
46	1234	23	0.02
47	1609	5	0.03
48	2569	79	0.3
49	1450	24	0.2
50	1161	37	0.3
51	1368	11	0.08
52	943	28	0.02
53	1322	25	0.2
54	1983	128	0.6
55	1081	40	0.4
56	957	40	0.4
57	1520	420	27.6
58	1579	187	11.8
59	1525	372	24.4
60	1045	421	40.2
61	897	561	62.3
62	1552	764	49.2
63	992	798	80.6
64	1490	470	31.5
65	1284	682	53.1
66	1869	810	43.6
67	1585	472	29.8
68	1270	378	29.7
69	1137	560	49.2
70	1131	271	24.0
71	925	260	28.0
72	1047	120	14.7
73	1098	386	35.2
74	672	188	28.0
75	2772	679	45.1
76	946	548	58.0
77	897	185	20.7
78	964	187	19.4
79	1214	522	43.0
80	529	229	43.3
81	1001	379	37.9
82	1266	723	56.4
83	1138	536	47.1
84	957	400	41.6
85	1123	452	40.2
86	1468	800	54.5
87	1622	451	27.8
88	1186	631	53.2

TABLE 1--*Continued*

89	1013	293	28.9
90	968	692	70.3
91	1021	85	8.3
92	1390	266	13.7
93	1327	191	14.4
94	1139	3	0.00
95	1415	52	0.4
96	1303	182	14.0
97	1530	108	2.1
98	40	2	0.5

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[a] USBC, *1950 Census of Housing*, *Block Statistics*, *Newark*, *N. J.*, Table 2, pp. 3-4.

TABLE 2

PERCENTAGE OF DWELLING UNITS WITH 1.51 OR MORE PERSONS PER ROOM BY CENSUS TRACTS, NEWARK, 1950[a]

	Total Number	Number Reporting	Number Rep. 1.51 or More	Per Cent 1.51 or More
The City	122,531	120,829	5,362	4.4
Tract				
1	1210	1168	17	0.2
2	683	674	66	1.0
3	1078	1068	45	4.2
4	635	632	29	0.6
5	424	421	10	0.2
6	1184	1156	13	0.1
7	1897	1861	23	0.2
8	1153	1128	48	0.4
9	1792	1731	67	0.4
10	937	931	23	0.2
11	1029	1012	67	0.7
12	1129	1116	83	0.7
13	1053	1035	42	0.4
14	1549	1536	24	0.2
15	1045	1029	40	0.4
16	1531	1518	45	0.3
17	1317	1297	54	0.2
18	1406	1399	17	0.1
19	1063	1058	25	0.2
20	1172	1167	10	0.08
21	1102	1098	8	0.07
22	1639	1635	4	0.02
23	1367	1362	12	0.08
24	1374	1367	15	0.1
25	1488	1473	4	0.02
26	1257	1252	15	0.01
27	1113	1108	25	0.02
28	656	655	23	0.03
29	1247	1241	41	0.3
30	1537	1524	191	12.5
31	1124	1106	69	6.2
32	1221	1214	40	3.2
33	1265	1260	44	3.5
34	1024	1022	20	2.0
35	970	960	4	0.04
36	1063	1059	12	1.1
37	847	840	15	0.3
38	1536	1526	59	3.8
39	1181	1179	72	6.1

TABLE 2--Continued

40	1223	1204	42	3.3
41	1392	1383	11	0.8
42	1363	1354	10	0.7
43	1346	1341	15	1.1
44	921	917	3	0.03
45	1636	1630	17	1.0
46	1248	1233	11	0.9
47	1606	1594	9	0.6
48	2609	2588	47	1.8
49	1488	1465	12	0.8
50	1176	1170	24	2.5
51	1382	1367	8	0.6
52	950	941	8	0.08
53	1342	1332	7	0.05
54	1977	1971	45	2.3
55	1084	1073	10	0.9
56	970	964	10	0.1
57	1560	1512	116	7.7
58	1628	1611	66	4.1
59	1538	1513	93	6.1
60	1109	1083	131	12.1
61	932	917	96	10.5
62	1560	1547	168	10.9
63	1019	993	130	13.1
64	1493	1478	113	7.7
65	1283	1269	117	9.7
66	1931	1912	176	9.2
67	1590	1568	184	11.7
68	1288	1279	128	10.0
69	1142	1139	145	12.7
70	1145	1137	60	5.2
71	926	922	39	4.2
72	1057	1055	22	3.7
73	1097	1092	35	2.1
74	663	662	18	3.2
75	2771	2763	115	4.2
76	951	944	59	6.2
77	948	927	22	2.4
78	956	953	59	6.2
79	1257	1230	85	6.9
80	1816	741	115	15.5
81	1256	1177	144	12.2
82	1302	1295	121	9.3
83	1168	1149	115	10.4
84	966	955	58	6.0
85	1236	1175	131	11.1
86	1506	1474	120	8.1
87	1658	1625	135	8.3
88	1206	1198	103	8.6
89	1056	1009	63	6.2

TABLE 2--*Continued*

90	1005	983	106	1.1
91	1071	1042	21	2.0
92	1484	1394	81	5.8
93	1415	1353	47	3.4
94	1174	1133	16	1.4
95	1457	1406	19	1.1
96	1310	1299	38	1.4
97	1547	1531	42	2.7
98	40	39	*b*	--

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[a] USBC, *1950 U. S. Census of Housing*, *Block Statistics*, *Newark*, *N. J.*, Table 2, pp. 3-4.

[b] Data not available.

TABLE 3

FREQUENCY OF OCCURENCE OF TRAITS A, B, C, AND D, BY CENSUS TRACTS, 1950, AS USED IN DETERMINING THE INNER CITY OF NEWARK, 1958

Tracts	**Traits**				**Frequency**
	A	B	C	D	
1					0
2		x		x	2
3	x		x	x	3
4	x			x	2
5					0
6					0
7					0
8	x				1
9					0
10	x			x	2
11	x	x		x	3
12	x			x	2
13	x			x	2
14	x				1
15	x				1
16					0
17					0
18	x				1
19					0
20					0
21					0
22					0
23					0
24					0
25					0
26	x			x	2
27	x			x	2
28	x			x	2
29	x	x		x	3
30	x	x	x	x	4
31	x	x	x	x	4
32	x	x	x	x	4
33	x	x	x	x	4
34	x	x	x	x	4
35	x				1
36	x			x	2
37	x				1
38	x		x	x	3
39	x	x	x	x	4
40	x		x	x	3
41					0

TABLE 3--Continued

42					0
43					0
44					0
45					0
46					0
47					0
48					0
49					0
50			x		1
51					0
52					0
53					0
54			x		1
55	x			x	2
56					0
57	x	x	x	x	4
58			x		1
59		x	x		2
60	x	x	x	x	4
61	x	x	x	x	4
62	x	x	x	x	4
63	x	x	x	x	4
64	x	x	x	x	4
65	x	x	x	x	4
66	x	x	x	x	4
67		x	x		2
68	x	x	x	x	4
69	x	x	x	x	4
70	x	x	x	x	4
71	x	x	x	x	4
72	x	x	x	x	4
73	x	x	x	x	4
74	x	x	x	x	4
75	x	x	x		3
76	x	x	x	x	4
77	x	x	x	x	4
78	x		x	x	3
79	x	x	x	x	4
80	x	x	x	x	4
81	x	x	x	x	4
82	x	x	x	x	4
83	x	x	x	x	4
84	x	x	x	x	4
85		x	x		2
86	x	x	x	x	4
87		x	x	x	3
88	x	x	x	x	4
89	x	x	x	x	4
90	x	x		x	3

TABLE 3--Continued

91	x		x		2
92			x		1
93					0
94			x		1
95					0
96					0
97			x		1
98	x				1
Totals	57	41	48	50	41

TABLE 4

A CHRONOLOGICAL DIRECTORY OF ALL EXISTING CHURCHES OF THE THREE SELECTED DENOMINATIONS, NEWARK, 1958

Denomination: The Presbyterian Church in the United States of America[a]

Date of Organization	Name of Church	Location
1666	First	820 Broad Street, near Branford Place
1810[d]	Second	15 James Street at Washington Avenue
1825[e]	Third	Abington Avenue at Ridge Street
1835	Thirteenth Avenue	Boston Street and 13th Avenue
1837	Central	Clinton, Belmont, and Madison Avenues
1848[e]	Park	192 Highland Avenue, near Bloomfield Avenue
1849	Elizabeth Avenue	Elizabeth and Chancellor Avenues
1853	South Park	1035 (corner) Broad Street and Clinton Avenue
1853	Roseville Avenue	Roseville and Sussex Avenues
1863	Wolff Memorial	Wilson Avenue and Ann Street
1865	Calvary	Pennsylvania Avenue and Gillette Place
1867	Forest Hill	101 Heller Parkway and Highland Avenue
1881	Memorial	286 South 7th Street on South Orange Avenue

TABLE 4--Continued

1889	Fifth Avenue	291 Park Avenue and Roseville Avenue
1891	East Side	242 Jefferson Street, near Oliver Street
1894	Emmanuel German	234-236 Verona Avenue at Ridge Street
1898	Kilburn Memorial	South Orange Avenue and Norwood Street
1902	West	Littleton and 11th Avenues
1906	Clinton Avenue	Clinton Avenue and South 16th Street
1908[e]	Bethlen	580 South 12th Street, near 18th Avenue
1909[e]	First Ukrainian	36 Harrison Place, near Springfield Avenue, Irvington, N. J.
1910	Weequahic	Meeker and Peshine Avenues
1921	Church of Our Saviour	542 North Seventh Street
1929	St. Paul's	117 Union Street
1943	Waverly Park	164 Dayton Street, near Foster Street
1945	Mt. Carmel	572 Central Avenue at South 12th Street
	Denomination: The Protestant Episcopal Church[b]	
1745	Trinity Cathedral	608 Broad Street at Rector Street
1837	Grace	950 Broad Street at Walnut Street

TABLE 4--Continued

1848[d]	St. Philip's	High and Market Streets
1849[d]	Christ	81 Congress Street between Lafayette and Ferry Street
1851[d]	House of Prayer	407 Broad Street at State Street
1852	St. Barnabas'	505 West Market Street at Sussex Avenue
1867	St. John's	Elwood Place and Lincoln Avenue
1888[d]	St. James'	231 Broadway, near Third Avenue
1893	St. Thomas'	272 Roseville Avenue and Park Avenue
1911	St. Mark's	Heller Parkway and Ridge Street
1911	St. Andrew's	South Seventeenth Street and Clinton Avenue
1913	St. Mary Magdalene's	137 Pomona Avenue, near Maple Avenue

Denomination: Baptist Churches of the New Jersey Baptist Convention[c]

1801	Peddie Memorial, First	572 Broad Street at Fulton Street and Park Place
1849	Clinton Hill	894 South 14th Street on Clinton Avenue
1860[d]	Fairmount	137 Fairmount Avenue near 12th Avenue
1867[e]	Mount Pleasant	27 Lincoln Avenue near Arlington Street

TABLE 4--Continued

1871	Roseville	15 Gould Avenue at West Market and South 11th Street
1875[d]	Walnut Street	376 Walnut Street between Van Buren and Pulaski Street
1878[d]	Mount Zion	208 Broadway at Kearney Street
1888[d]	Park Avenue	138 Mt. Prospect Avenue at Park Avenue

[a] Minutes of the General Assembly of The Presbyterian Church in the United States of America, Fifth Series, Vol. VI, in three Parts, Part III, (Philadelphia: General Assembly of the Presbyterian Church, Witherspoon Building, 1958), pp. 222-223.

[b] Eighty-Third Annual Convention of the Diocese of Newark, (Newark: The Cathedral House, 1957), p. 25.

[c] One Hundred Twenty-Eighth Anniversary of the New Jersey Baptist Convention, (East Orange; New Jersey Baptist Convention, 1957), pp. 53-54.

[d] Churches that remained within the inner city.

[e] Churches that relocated beyond the inner city.

TABLE 6

"DISSOLVED" OR "CLOSED" CHURCHES, MISSIONS, AND CHAPELS OF THE THREE SELECTED DENOMINATIONS, NEWARK, 1900-1958

Denomination: The Presbyterian Church in the United States of America[a]

Name of Church	Location	Date Organized	Date Closed
House of Hope	28 Highland Avenue	1896	*ca*. 1903
Wickliffe	Thirteenth Avenue and Boston Street	1857-	1910
Second German	106-110 Sussex Avenue	1860	1917
Bethany	Spruce and Charlton Streets	1864	1919
First German	Morton Street, near High Street	1851	1921
East Side Friendly Center No. 5 (Italian)		*ca*. 1920	1921
2nd West Side Park		*ca*. 1921	1921
East Side Friendly Center No. 4		*ca*. 1919	1922
Westside Chapel	Cor. South 17th Street and 18th Avenue	*ca*. 1922	1922
Central Avenue	Central Avenue at South Twelfth Street	1837	1935

TABLE 6--*Continued*

First Church, Tabernacle	Lafayette Street and Lyler Street (now Pulaski Street)	*ca.* 1909	1937
Hill Temple Chapel	Avon Avenue and South 16th Street	*ca.* 1920	1943
High Street	High and Court Streets	1849	1945
Sixth	Lafayette and Union Streets	1848	1945
Christ	160 Osborne Terrace at Hawthrone Avenue	1851	1946
Denomination: *The Protestant Episcopal Church*[b]			
St. Alban's	South 8th Street and 13th Avenue	1892	1937
St. Paul's	456 High Street and Market Street	1853	1945
St. Stephen's	11 Elizabeth Avenue at Clinton Avenue	1865	1948
St. Matthew's (German)	Avon Avenue and Chadwick Avenue	1848	1921
Denomination: *Baptist Churches of the New Jersey Baptist Convention*[c]			
North	Orange and High Streets	1854	1916

TABLE 6--*Continued*

Lyons Farm Missions	865 Bergen Street	1910	1922
First Polish	48 Belmont Avenue near Morton Street	1910	1931
South	19 East Kinney Street, opposite Kinney Place	1859	1946
First Slovak	28 Mercer Street	1910	1951

[a] *Minutes of the General Assembly of The Presbyterian Church in the United States of America, New Series, Vol. III, No. 2, 1903, p. 754; XVII, 1917, p. 671; Vol. XX, 1920, pp. 675-678*; Vol. XX, Part I, 1921, p. 678; Third Series, Part I, *Journal and Statistics*, 1935, p. 619; Vol. XVI, Part I, 1937, p. 618; Fourth Series, *Vol., Part I, 1943*, , p. 734; Vol. VIII, Part I, 1945, p. 736; Vol. VIII, Part I, 1946, p. 685. See also Urquhart, *et. al.*, *op. cit.*, I, pp. 966-968; Federal Writers' Project, "Inventory of the *Archives of New Jersey*, Presbyterians," 1948, (Mimeographed), pp. 131-138, 140, 141, 148-150; and *Robison's Atlas of the City of Newark, N. J.*, I, (Newark: Elisha Robinson, copyright, *1926*), *Plates I, 4, 5, 8, 20, and 22*; II, Plates I and 6.

[b] *Sixty-Third Annual Convention of the Diocese of Newark*, (The Cathedral House, 1937), *p. 24*; *Seventy-First* ..., *1945*, *p. 26*; *Seventy-Fourth* ..., 1958, p. 25. See also FWP, "*Inventory of the* Archives of New Jersey, *Protestant* Episcopal, ... Diocese of Newark," 1950, pp. 323, 336; and Urquhart, *et. al.*, *op. cit.*, I, P. 984. For the Protestant Episcopal Church, the *discontinuance of a parish* was indicated by "declared extinct;" whereas, "dissolved" was used by The Presbyterian Church and "closed" by the New Jersey Baptist Convention.

[c] *Seventy-Eighth Anniversary of the New Jersey Baptist Missionary Convention*, (*Somerville: The Somerville Publishing Company, Printing House, 1907*), p. 78; *One-Hundred-Second Anniversary of the N. J. Baptist Convention*, 1931, p. 74; *One-Hundred*

TABLE 6--*Continued*

Thirteenth ..., 1941-1942, p. 62. See also Urquhart, *et. al.*, *op. cit.*, I, p. 342. Letters dated, January 21 and 22, 1958, from the Director of Finance, Mrs. J. W. McCrossen, N. J. Baptist Convention, East Orange, supplied the date closed on the following churches: First Slovak, South Baptist, and Lyons Farm Mission.

TABLE 7

RELOCATED CHURCHES OF THE SELECTED DENOMINATIONS, NEWARK, 1958

Denomination: The Presbyterian Church in the United States of America[a]

Name of Church	Previous Location(s) and Date(s)	Present Location	Name Change(s)
Bethlen	234 West Kinney, between Charlton and Prince Streets, (1908-1918)	580 South 12th Street near 18th Avenue	Magyar
	Worshipped in High Street P. C. (1918-1920)		First Hungarian
	139 Wickliffe Street (1920-1922)		Bethlen, 1949
	Worshipped in Memorial P. C., 316 South Orange Street (1922-1924)		
East Side	293 Plane Street, near New Street, (1891-1905)	242 Jefferson Street, near Oliver Street, (Reorganized, 1915)	First Italian East Side, 1915
Fewsmith Memorial	36 Hudson Street, near Sussex Avenue (1891-1924)	444 Union Avenue at Little Street, Bellville, New Jersey	

TABLE 7--Continued

First Ukrainian	49 Beacon Street, near Springfield Avenue, (1910-1940) Temporarily housed on Ellis Avenue, Irvington, N. J., (1940-1950)	36 Harrison Place near Springfield Avenue Irvington, N. J.	First Ruthenian P.C. of St. Peter and St. Paul (1910-1923)
Third	907-915 Broad Street, opposite Green Street, (1825-1914)	395 Ridge Street near Abington Avenue	
Thirteenth Avenue	Plane Street near Warren Street, (1852-1910)	Thirteenth Avenue and Boston Street	Plane Street (1852-1921) Thirteenth Avenue, 1921
West	Bruce Street near Warren Street (now West Market Street), (1865-1902) 19 Bruce Street (1902-1907)	52 Littleton Avenue at South 11th Avenue	Bruce Street Mission of Roseville P. C.
Wolff Memorial	Corner Ferry and Madison Streets, (1863-1882)	Corner Ann Street and Wilson Avenue (Formerly Hamburg Place)	Third German, 1936
Park	West Park Street near Broad Street (1848-1872), 15 Kearny Street on Bellville Avenue (now Broadway), (1872-1946)	192 Highland Avenue near Bloomfield Avenue	

TABLE 7--Continued

Denomination: The Protestant Episcopal Church[b]		
St. Philip's	High Street, between New and Bleeker Streets, (1848-1945)	N.E. Corner, High Street and Market Street
St. James'	Broadway and Bloomfield	Broadway, opposite Taylor Street
Denomination: Baptist Churches of the New Jersey Baptist Convention[b]		
Fairmount	Bank and Wickliffe Streets (1860-1867)	141 Fairmount Avenue Between Thirteenth Avenue and 12th Avenue
	Northside of Bank Street above Wickliffe Street (1868-1905)	
Mount Pleasant	124 Bellville Avenue (now Broadway) opposite Gouveneur Street (1866-1889)	27 Lincoln Avenue near Arlington Street
	228 Bellville Avenue (now Broadway) opposite Oriental Street, (1890-1928)	
Walnut Street	Niagara and Patterson Streets (1866-1908)	376 Walnut Street near Pulaski Street

TABLE 7--*Continued*

Pleasantdale	55 Roseville Avenue near Sussex Avenue	700 Pleasant Valley Way near Hooper Avenue West Orange, N.J.	First Swedish (1901-1943) Central (1943-1951)

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[a] *Minutes of the General Assembly of The Presbyterian Church in the U. S. A.*, New *Series, Vol. XXIII, Part I, 1924, p. 732; Fourth Series, Vol. XI, Part I,* 1949, p. 734; FWP, "Inventory of the Church Archives of New Jersey: Presbyterians," 1940, pp. 137, 166-167, 170; *Minutes of the 93rd Annual Session of the Synod of New Jersey*, (Trenton: MacCrellish and Quigley, Book and Job Printers, 1915), p. 102; *Minutes of the 114th Annual Session of the Synod of N. J.*, (New Brunswick: Thatcher-Anderson Company, 1936), p. 194; Urquhart, *et. al.*, *op. cit.*, I, pp. 963, 970-971. Data on relocation of the First Ukrainian Church in 1940 was applied by the Clerk of Session, March 2, 1958.

[b] *Newark Municipal Year Book*, 1951-1952, p. 21; Urquhart, *et*. *al*; *op*. *cit*., I, pp. 983, 985.

[c] *Ibid*., (Urquhart), pp. 990-991; "75th Anniversary Mount Pleasant Baptist Church: 1867-1942," p. 2; "Seventy-Fifth Anniversary Program of the Walnut Street Baptist Church," Newark, pp. 1-5.

TABLE 9

EXISTING MERGED CHURCHES, CHAPELS, AND MISSIONS OF THE THREE SELECTED DENOMINATIONS, NEWARK, 1958

Denomination: **The Presbyterian Church in the U. S. A.**[a]

Name of Church	Churches Merged	Date of Merger	Name Change
First of Newark (Old First) 820 Broad Street near Branford Place	Olivet (Italian) 14th Avenue and Hunterdon Street	1952	--
First of Irvington 17 Smalley Terrace near Oak Avenue	Manhattan Park (German) Grove Street and Fourteenth Avenue		
	Faith 17 Smalley Terrace Irvington, N. J.	1949	First P. C. of Irvington
Park 192 Highland Avenue near Bloomfield Avenue	Park Chapel 192 Highland Avenue near Bloomfield		
	Park Church 15 Kearney Street at Broadway	1946	
South Park 1035 Broad Street at Lincoln Place	Tenth Chapel Ferry Street and South Market Street	1921	

TABLE 9--*Continued*

Denomination: The Protestant Episcopal Church[b]		
St. Agnes' 304 Central Avenue between Munn and Arlington Avenue East Orange, N. J.	St. George's Mission 24 Alexander Street near South Orange Avenue (Vailsburgh)	1928
Denomination: Baptist Churches of the N. J. Baptist Convention[c]		
Irvington Nesbit Terrace and Nye Avenue Irvington, N. J.	Clinton Avenue B. C. Clinton Avenue opposite Monmouth Street	1948

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[a] *Minutes of the General Assembly of the Presbyterian Church in the U. S. A.*, *Fourth Series*, *Vol. VIII*, *1946*, *Part I*, *p. 685*; *Vol. XI*, *1949*, *Part I*, 733: Fifth Series, Vol. XXX, I, Part I, *Journal and Supplement*, 1952, p. 716; FWP, "Inventory ... Presbyterians," *op. cit.*, pp. 145-146; and *Newark News*, October 16, 1943. The last year listed in the *Minutes* was used as the *approximate* date of dissolution of a church when it was not specified.

[b] *Fifty-Second Anniversary of the Diocese of Newark*, (Newark: Diocesan Convention, The Protestant Episcopal Church, 1928), p. 90.

[c] *One-Hundred-Twenty-Fourth Anniversary of the New Jersey Baptist Convention*, (Newark: New Jersey Baptist Convention, 1948), p. 72.

TABLE 12

PERCENTAGE OF CHANGE IN THE POPULATION OF NEWARK, BY GENERAL NATIVITY AND COLOR, 1900-1950[a]

	TOTAL POPULATION			WHITE			
				Native White			
Year	Number	Change		Number	Per cent of Total	Change	
		Number	Per cent			Number	Per cent
1900	246,070	--	--	71,552	29.0	--	--
1910	347,469	101,399	41.2	94,737	27.2	23,185	32.4
1920	414,524	67,055	19.2	280,220	68.0	185,483	195.7
1930	442,337	27,813	6.7	287,392	64.9	7,172	2.5
1940	429,760	-12,577	- 2.8	293,188	68.2	5,796	2.0
1950	438,776	9,016	2.0	292,487	66.6	- 701	- 0.23

	WHITE (Continued)				Native and Foreign-born Cf. Gain or Loss over Foreign-born	
Year	Number	Per cent of Total	Change			
			Number	Per cent	Number	Per cent
1900	71,050	28.8	--	--	502	0.7
1910	110,655	31.8	39,605	55.7	-15,918	-16.8
1920	117,003	28.2	6,348	5.7	163,217	139.4
1930	115,204	26.0	- 1,797	- 1.5	172,188	154.6
1940	90,346	21.0	-21,458	-18.6	202,842	224.5
1950	70,662	16.1	-19,648	-21.7	221,825	313.9

TABLE 12--Continued

Year	WHITE (Concluded) Foreign-born or Mixed Parents Number	Per cent of Total	Change Number	Change Per cent	NEGRO Number	Per cent of Total	Change Number	Change Per cent
1900	95,506	38.8	--	--	6,694[c]	2.7	--	--
1910	132,350	38.0	35,844	37.1	9,475	2.7	2,781	41.5
1920	266,807	64.3	134,257	101.4	16,977	4.0	7,502	79.3
1930	179,818	40.6	- 87,989	32.9	38,880	8.7	21,903	129.0
1940	90,346[b]	--	- 89,472	44.7	45,760	10.6	6,880	17.6
1950	70,662[b]	--	- 19,684	27.7	74,965[c]	--	68,271	1019.8

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[a] USBC, *Twelfth Census of the United States*, *Population*, Part I, 1900, Table LVII, p. cxx; *Thirteenth Census of the United States*, *Population*, III, Table 11, p. 144; *Fourteenth Census of the United States*, *Population*, III, Table 10, p. 646; *Fifteenth Census of the United States*, *Population*, III, Part 2, Table 15, p. 200; *Sixteenth Census of the United States*, *Population*, II, Table D-40, p. 927 and Table D-36, p. 925; and *1950 U. S. Census*, *Population Data of Newark, N. J., By Census Tracts*, Table 1, pp. 3-8.

[b] Foreign-born white only--data on mixed parentage was not available.

[c] A comparison of these figures revealed phenomenal increase in the number and per cent of Negroes.

TABLE 13

PRINCIPAL FOREIGN-BORN NATIONALITIES, BY NUMBER, AND PER CENT, NEWARK, 1900-1950

Total Population		Total For. Nationalities		England		Scotland	
Year	Number	Number	Per cent	Number	Per cent	Number	Per cent
1900	246,070	70,363	28.5	5,874	8.2	--	--
1910	347,469	110,655	31.8	6,803	6.1	2,545	2.2
1920	414,524	117,003	28.2	5,386	4.6	2,170	1.9
1930	442,337	178,818	40.4	7,142	3.9	2,776	1.5
1940	429,760	90,346	21.0	2,986	3.3	2,327	2.5
1950	438,776	70,662	16.1	2,128[c]	3.0	1,728	2.4
		Italy		Germany		Russia	
1900		8,537	12.0	25,139	35.2	5,511	7.7
1910		20,493	18.5	22,177	20.0	21,912	19.8
1920		27,465	23.5	14,041	12.0	19,968	17.1
1930		30,587	17.1	24,421	10.9	16,181	9.0
1940		26,140	28.9	7,813	8.6	14,538	16.1
1950		20,143	28.5	4,977	7.0	11,321	16.0
		Rumania		Ireland		Austria	
1900				12,792	17.9	4,074	5.7
1910		1,160	1.0	11,225	10.1	12,963	11.7
1920		1,307	1.1	8,840	7.6	7,897	6.7
1930		1,416	0.7	20,240[d]	11.3	4,928	2.7
1940		1,014	1.1	5,299[d]	5.8	6,142	6.8
1950		689	0.9	3,637[d]	5.1	4,324	6.1

TABLE 13--Continued

	Poland[e]		Portugal	
1900	727	1.0	b	
1910	b	--	b	
1920	13,702	11.7	406	0.3
1930	19,947	11.1	2,032	1.1
1940	10,376	11.5	1,452	1.6
1950	8,629	12.2	b	

[a] USBC, Twelfth Census of the United States, Population, Part I, 1900, Table LVII, p. cxx; Thirteenth Census of the United States, Population, III, Table 11, p. 144; Fourteenth Census of the United States, Population, III, Table 10, p. 646; Fifteenth Census of the United States, Population, III, Part 2, Table 15, p. 200; Sixteenth Census of the United States, Population, II, Table D-40, p. 927 and Table D-36, p. 925; and 1950 U. S. Census, Population Data of Newark, N. J., By Census Tracts, Table 1, pp. 3-8.

[b] Data not available.

[c] Combined figures for England and Wales.

[d] Combined figures for Irish Free State and Northern Ireland.

[e] Combined figures under various regimes: Austrian, German, Russian, and unknown sources.

TABLE 14

PERCENTAGE OF CHANGE IN NATIVE WHITE AND FOREIGN-BORN ITALIAN POPULATION IN OCCUPIED DWELLING UNITS, BY CENSUS TRACTS, NEWARK, 1940 AND 1950[a]

	NATIVE WHITE				FOREIGN-BORN ITALIAN			
	Years		Change		Years		Change	
Area	1940	1950	Number	%	1940	1950	Number	%
The City	293,188	292,487	- 701	- 5.3	26,140	20,143	- 5997	- 22.9
Tract								
1	2671	3667	- 4	- 0.1	87	186	99	113.7
2	1728	1576	- 152	- 8.7	566	356	- 210	- 37.1
3	1743	3501	- 242	-13.8	507	430	- 77	- 15.1
4	1594	1784	190	11.9	504	360	- 144	- 28.5
5	1353	1259	- 94	- 6.9	269	227	42	15.6
6	3558	3497	- 61	- 1.7	700	590	- 110	- 15.7
7	4538	4997	459	10.1	83	218	135	162.6
8	3446	3144	- 302	- 8.7	648	488	- 160	- 24.6
9	4328	4787	459	10.6	208	265	57	27.4
10	2906	2782	- 124	- 4.2	395	316	- 79	- 20.0
11	2544	2053	- 491	-19.3	348	184	- 264	- 75.8
12	2137	1581	- 556	-26.0	365	204	- 161	- 44.1
13	2647	2408	- 239	- 9.0	475	391	- 84	- 17.6
14	4337	4459	122	2.8	620	575	- 55	- 8.8
15	3311	2992	- 319	- 9.6	231	187	- 44	- 19.0
16	4140	4609	469	11.3	93	129	36	38.7
17	3567	2782	- 785	-22.0	114	94	- 20	- 17.5
18	3737	3569	- 168	- 4.4	526	490	- 36	- 6.8
19	2054	3419	1365	66.4	115	155	40	34.7
20	3730	3334	- 396	-10.6	226	235	9	3.9
21	3608	3436	- 172	- 4.7	76	116	40	52.6
22	4452	4964	512	11.5	94	226	132	46.6

TABLE 14--Continued

23	3868	3901	33	0.8	80	140	60	75.0
24	3897	3945	48	1.2	245	282	37	15.1
25	4317	4268	- 49	- 1.1	158	304	146	92.4
26	3140	3083	- 57	- 1.8	345	275	- 70	- 20.2
27	3202	3050	- 152	- 4.7	721	439	- 282	- 39.1
28	1848	1797	- 51	- 2.7	508	331	- 177	- 34.8
29	3429	3139	- 190	- 5.5	1312	876	- 436	- 33.2
30	2326	1471	- 855	-36.7	502	288	- 214	- 42.6
31	2317	1830	- 487	-21.1	195	127	- 98	- 50.2
32	3601	3368	- 233	- 6.4	786	507	- 279	- 35.4
33	3330	3293	- 37	- 1.1	117	102	- 15	- 12.8
34	2548	2564	16	0.6	140	138	- 2	- 1.4
35	2348	2329	- 19	- 0.8	89	86	- 3	- 3.3
36	2883	2765	- 118	- 4.0	59	84	25	42.3
37	2000	2084	84	4.2	105	91	- 14	- 13.3
38	3789	3404	- 385	-10.1	79	58	- 21	- 26.5
39	1436	1405	- 31	- 2.1	15	16	1	6.6
40	3195	2639	- 556	-17.4	50	32	- 28	- 56.0
41	3445	3374	- 71	- 2.0	16	38	12	75.0
42	3519	3814	295	8.3	36	105	69	191.6
43	3276	3531	255	7.7	37	53	6	16.2
44	2248	2245	- 3	- 0.1	41	44	3	7.3
45	3469	4053	584	16.8	11	5	- 6	- 54.5
46	3112	3120	18	0.5	27	15	- 12	- 44.4
47	4099	3841	- 258	- 6.2	11	8	- 3	- 27.2
48	3530	7420	3890	110.1	95	120	25	26.3
49	3568	3540	- 28	- 0.7	13	13	--	--
50	2934	2796	- 138	- 4.7	44	47	3	6.8
51	3420	3340	- 80	- 2.3	30	28	- 2	- 6.6
52	2520	2435	- 85	- 3.3	38	29	- 9	- 23.6
53	3422	3409	- 13	- 0.3	27	26	- 1	- 3.7
54	4912	5017	105	2.1	63	70	7	11.1
55	3017	2731	- 286	- 9.4	39	27	- 12	- 30.7

TABLE 14--Continued

56	2257	2189	- 68	- 3.0	17	25	8	47.0
57	4362	3522	- 840	-19.2	104	61	- 43	- 70.4
58	3374	3296	- 78	- 2.3	32	15	- 17	- 53.1
59	3968	3835	- 133	- 3.3	28	41	13	46.4
60	1176	709	- 467	-39.7	11	8	- 3	- 27.2
61	913	610	- 303	-33.1	7	11	4	57.1
62	690	439	- 251	-36.3	6	4	- 2	- 33.3
63	734	366	- 368	-50.1	6	1	- 5	- 83.3
64	2575	1585	- 990	-38.4	177	79	- 98	- 55.3
65	1618	1059	- 558	-34.4	30	24	- 6	- 20.0
66	934	788	- 146	-15.6	5	3	- 2	- 40.0
67	3232	4117	1085	33.5	27	32	5	18.5
68	3294	3299	5	0.1	401	289	-112	- 27.9
69	3122	2671	- 451	-14.4	759	500	-259	- 34.1
70	3761	3094	- 667	-17.7	590	402	-188	- 31.8
71	2624	2775	151	5.7	200	167	- 33	- 16.5
72	3328	3145	- 163	- 4.8	90	90	--	--
73	3444	3019	- 425	-12.3	60	54	- 6	- 10.0
74	2027	2064	19	0.9	20	26	6	30.0
75	6421	8500	89	1.3	75	59	- 16	- 21.3
76	2229	1886	- 343	-15.3	159	85	- 74	- 46.5
77	2563	2462	- 101	- 3.9	434	291	-143	- 32.9
78	2469	2348	- 121	- 4.9	698	437	-261	- 37.3
79	2484	2492	8	0.3	514	334	-180	- 35.0
80	2136	2318	182	8.5	76	49	- 27	- 35.5
81	2826	2561	- 363	-12.9	99	64	- 35	- 35.3
82	1789	1150	- 639	-35.7	251	129	-122	- 48.6
83	2238	1793	- 445	-19.8	478	284	-192	- 40.1
84	1779	1961	182	10.2	317	185	-132	- 41.6
85	5207	4927	- 380	- 7.2	126	93	- 33	- 26.1
86	3239	2734	- 505	-15.5	909	555	-354	- 38.9
87	4785	4808	23	0.4	496	400	- 96	- 19.3
88	3461	3110	- 351	-10.1	1245	779	-466	- 37.4

TABLE 14--Continued

89	3015	2772	- 943	-31.2	1003	677	-326	- 32.5
90	2881	2653	- 228	- 7.9	1062	658	-404	- 38.0
91	3226	3097	- 129	- 3.9	1013	689	-324	- 31.9
92	3518	4012	- 506	-14.3	101	119	18	17.8
93	3520	3877	357	10.1	98	116	18	18.3
94	3245	3357	112	3.3	312	299	- 13	- 4.1
95	3510	4312	802	22.8	77	180	103	133.7
96	3150	2924	- 226	- 7.1	355	310	- 45	- 12.6
97	3805	4075	870	22.8	332	292	- 40	- 12.0
98	165	193	28	16.9	--	1	1	--

[a] USBC, *16th Census of the U. S.*, *Population and Housing*, *Statistics for Census Tracts*, *Newark*, *N. J.*, (*Washington*: *U. S. Government Printing Office*, *1942*), *Table 1*, *pp. 4-5* and Table 3, pp. 18-34; *1950 U. S. Census Population*, *Data of Newark*, *N. J.*, *By Census Tracts*, Table 1, *pp. 3-8*.

TABLE 15

PERCENTAGE OF CHANGE IN WHITE AND NEGRO POPULATION IN OCCUPIED DWELLING UNITS BY CENSUS TRACTS, NEWARK, 1940-1950[a]

Area	WHITE				NEGRO			
	Years		Change		Years		Change	
	1940	1950	Number	%	1940	1950	Number	%
The City	383,534	363,149	-20,385	-5.3	45,760	74,965	29,205	63.8
Tract								
1	3113	4215	1102	35.3	7	7	0	--
2	2327	1963	- 464	-19.9	440	500	60	13.6
3	2308	4012	1704	73.8	280	179	- 101	-36.0
4	2117	2162	45	2.1	420	166	- 254	-60.4
5	1694	1551	- 143	- 8.4	44	38	- 6	-13.6
6	4443	4202	- 241	- 5.4	43	51	8	18.6
7	5140	5725	585	11.3	7	13	6	85.7
8	4364	3816	- 548	-12.5	215	314	99	46.0
9	5082	5537	455	8.9	18	29	11	61.1
10	3528	3243	- 285	- 8.0	183	235	53	28.9
11	3165	2394	- 771	-24.3	1197	1511	314	26.2
12	2783	1977	- 806	-28.9	1130	2311	1181	104.5
13	3424	3035	- 389	-11.3	768	1157	389	50.6
14	5542	5461	- 81	- 1.4	41	56	5	12.1
15	3950	3477	- 473	-11.9	194	613	419	215.9
16	4986	5397	411	7.6	454	716	263	57.9
17	4329	3271	-1058	-24.4	601	1841	1240	206.3
18	4808	4492	- 316	- 6.5	124	182	58	46.7
19	2518	3864	346	13.7	98	105	7	7.1
20	4397	3935	- 462	-10.5	15	4	- 11	-73.3
21	4059	3915	- 144	- 3.5	3	2	- 1	-33.3
22	5327	5944	617	11.5	44	48	4	9.0

TABLE 15--Continued

23	4501	4535	34	0.7	0	1	0	--
24	4678	4710	- 32	- 0.6	0	1	0	--
25	5033	5057	23	0.4	9	13	4	44.4
26	4510	4117	-393	- 8.7	16	25	9	56.2
27	4533	3946	-587	-12.9	55	102	47	85.4
28	2559	2299	-260	-11.3	17	23	6	35.2
29	4897	4115	-782	-15.9	96	378	282	293.7
30	3270	2065	-205	- 6.2	1854	3186	1332	71.8
31	3306	2520	-814	-24.6	710	1407	697	98.1
32	4969	4298	-671	-13.5	57	201	144	252.6
33	4229	3932	-297	- 7.0	45	252	207	460.0
34	3619	3327	-292	- 8.7	--	18	18	--
35	3446	3134	-112	- 3.2	--	7	7	--
36	3834	3535	-299	- 7.7	7	9	2	28.5
37	2894	2724	-170	- 5.8	13	33	20	153.8
38	4998	4139	-859	-17.1	699	1308	1308	87.1
39	2044	1828	-216	-10.5	1269	2463	1194	94.0
40	4347	3301	-1046	-24.6	502	1326	824	164.1
41	4417	4315	-102	- 2.3	27	28	1	3.7
42	4563	4737	-826	-18.1	3	4	1	33.3
43	4422	4498	76	1.7	30	26	- 4	-13.3
44	3304	3083	-221	- 6.6	4	26	222	500.0
45	4910	5446	536	10.9	8	18	10	125.0
46	4429	4227	- 2	- 0.04	18	16	- 2	-11.1
47	5288	5000	-228	- 5.4	43	5	- 38	-88.3
48	4791	8720	3929	82.0	17	31	14	82.3
49	4806	4710	- 96	- 1.9	22	663	641	2913.6
50	4182	3701	-481	-11.5	157	423	266	169.4
51	4842	4579	- 83	- 1.7	14	29	15	107.1
52	3688	3391	-287	- 7.7	25	25	0	--
53	4957	4656	-301	- 6.0	25	12	- 13	-52.0
54	6481	6293	-182	- 2.8	16	229	213	1331.2
55	4025	3525	-500	-12.4	64	342	278	434.3
56	3506	3116	-390	-11.1	--	320	320	--

TABLE 15--Continued

57	5315	4104	- 211	- 3.9	1309	3130	2171	165.8
58	4672	4333	- 339	- 7.2	20	514	494	2470.0
59	4959	4678	- 281	- 6.1	489	950	461	94.2
60	1774	893	- 881	-49.6	2537	4123	1386	54.6
61	1475	936	- 539	-36.5	1733	2423	690	39.8
62	1129	634	- 595	-52.7	4118	5081	963	23.3
63	1249	641	- 608	-48.6	2077	3116	1039	50.0
64	3567	2125	-1442	-40.4	12	4159	4147	34558.3
65	2260	1675	- 585	-25.8	1217	3067	1840	151.1
66	1417	1074	- 343	-24.2	4795	5587	792	16.5
67	4005	4803	798	19.9	351	578	227	64.6
68	4088	3871	- 217	- 5.3	968	1154	186	19.2
69	4165	3436	- 729	-17.5	456	785	229	50.2
70	4966	4020	- 946	-19.0	10	46	36	360.0
71	3470	3403	- 67	- 1.9	1	6	5	500.0
72	4328	3916	- 412	- 9.5	--	6	6	--
73	4511	3722	- 789	-17.4	--	9	9	--
74	2560	2464	- 96	- 3.7	--	3	3	--
75	7881	9638	1657	21.0	146	766	620	424.6
76	3355	2838	- 519	-15.4	196	263	67	34.1
77	3759	3395	- 364	- 9.6	8	30	22	27.5
78	3569	3168	- 401	-11.2	222	329	107	48.1
79	4119	4033	- 86	- 2.0	241	416	175	72.6
80	2903	3059	156	5.3	772	1502	730	94.5
81	3735	3104	- 621	-16.6	1820	2541	721	39.6
82	2386	1512	- 874	-36.6	2239	3205	966	177.1
83	3049	2356	- 693	-22.7	1278	1804	526	41.1
84	2311	2340	29	1.2	1150	1018	- 132	- 11.4
85	6389	5874	- 515	- 8.0	455	1041	586	128.7
86	4299	3379	- 920	-21.4	466	2254	1788	383.6
87	6088	5714	- 294	- 4.8	151	139	- 12	- 7.9
88	4777	3946	- 831	-17.3	438	528	90	20.5
89	4083	3504	- 580	-14.2	210	289	79	37.6
90	3982	3355	- 727	-18.2	162	346	184	113.5

TABLE 15--Continued

91	4386	3871	- 515	-11.7	192	159	33	17.1
92	4174	4545	371	8.4	99	195	96	96.9
93	4119	4370	251	6.0	31	27	- 5	- 16.1
94	3888	3898	10	0.2	40	37	- 3	- 7.5
95	4071	4911	40	0.9	32	18	- 14	- 43.7
96	3880	3448	- 432	-11.1	706	1231	525	74.3
97	4609	4762	153	3.3	15	15	0	--
98	209	236	27	12.9	--	65	--	--

[a] USBC, *16th Census of the U. S.*, *Population and Housing*, *Statistics for Census Tracts*, Newark, *N. J.*, *Table I*, *pp. 4-5; and 1950 U. S. Census Population*, *Data of Newark*, *N. J.*, *By Census Tracts*, Table 1, pp. *3-8*.

TABLE 16

CHANGE IN THE ETHNIC COMPOSITION OF THE OLD GERMAN SETTLEMENT IN NEWARK'S IRONBOUND DISTRICT OF THE INNER CITY BY PRINCIPAL FOREIGN-BORN NATIONALITIES AND NATIVE WHITES, 1940-1950

	Total Population				Native Whites			
Tract	1940	1950	Change		1940	1950	Change	
			Number	Per cent			Number	Per cent
72	4338	3932	-406	- 9.3	3328	3145	-183	- 5.4
73	4512	3731	-781	-17.3	3444	3019	-425	-12.3
74	2560	2468	- 92	- 3.5	2027	2046	+ 19	+ 0.9
71	3471	3410	- 61	- 1.7	2624	2775	+151	- 5.7
70	4976	4066	-910	-18.2	3761	3094	-667	-17.7
77	3770	3428	-342	- 9.0	2563	2462	-101	- 3.9
	Foreign-born Whites				Germany			
72	1000	771	-229	-22.9	100	51	- 49	-49.0
73	1067	703	-364	-34.1	116	54	- 62	-53.4
74	533	418	-115	-21.5	95	47	- 48	-50.5
71	846	628	-218	-25.7	39	14	- 25	-64.1
70	1205	926	-279	-23.1	17	6	- 11	-64.7
77	1196	933	-263	-21.9	27	- 15	-12	-44.4
	Poland							
72	396	319	- 77	-19.4				
73	354	209	-145	-49.9				
74	155	120	- 35	-22.5				
71	432	297	-135	-31.2				
70	277	228	- 49	-21.4				
77	131	82	- 39	-29.7				

TABLE 16--*Continued*

[a] USBC, *16th Census of the U. S., Population and Housing, Statistics for Census Tracts, Newark, N. J.*, Table 1, pp. 4-5 and Table 3, pp. 18-34; and *1950 U. S. Census Population Data of Newark, N. J., By Census Tracts*, Table 1, pp. 3-8.

TABLE 17

CHANGE IN THE FOREIGN-BORN GERMAN POPULATION IN SELECTED CENSUS TRACTS BEYOND NEWARK'S INNER CITY BY NUMBER AND PER CENT, 1940-1950

			Change	
Tract	1940	1950	Number	Per cent
OLD GERMAN SETTLEMENT (1911)--FOREST HILL SECTION				
1	106	74	- 32	-30.1
97	92	60	- 32	-34.7
96	47	21	- 26	-55.3
CLINTON HILL SECTION				
41	205	157	- 48	-23.4
42	301	198	-103	-34.2
43	172	112	- 60	-34.8
37	170	88	- 82	-48.2
VAILSBURG SECTION				
21	103	60	- 43	-41.7
22	141	120	- 21	-14.8
23	178	100	- 78	-43.8
24	120	102	- 18	-15.0
25	150	89	- 61	-40.6
26	103	65	- 38	-36.8
19	91	46	- 35	-38.4
35	258	131	-127	-49.2
36	348	198	-186	-48.4
WEEQUAHIC SECTION				
44	94	48	- 46	-48.9
45	27	31	+ 4	+14.8
46	50	43	- 7	-14.0
47	67	63	- 4	- 5.9
48	128	110	- 18	-14.0
ROSEVILLE SECTION				
16	102	79	- 23	-22.5

---

[a] USBC, 16th Census of the U. S. Population and Housing. Statistics for Census Tracts, Newark, N. J. Table 3. pp. 18-34; and 1950 U. S. Census Population Data of Newark, N. J., By Census Tracts, Table 1. pp. 3-8.

APPENDIX B

EXHIBITS

FIGURE 1

ENCROACHMENT OF HAZARDOUS TENEMENT HOUSES UPON A RESIDENTIAL SECTION OF NEWARK, 1915[a]

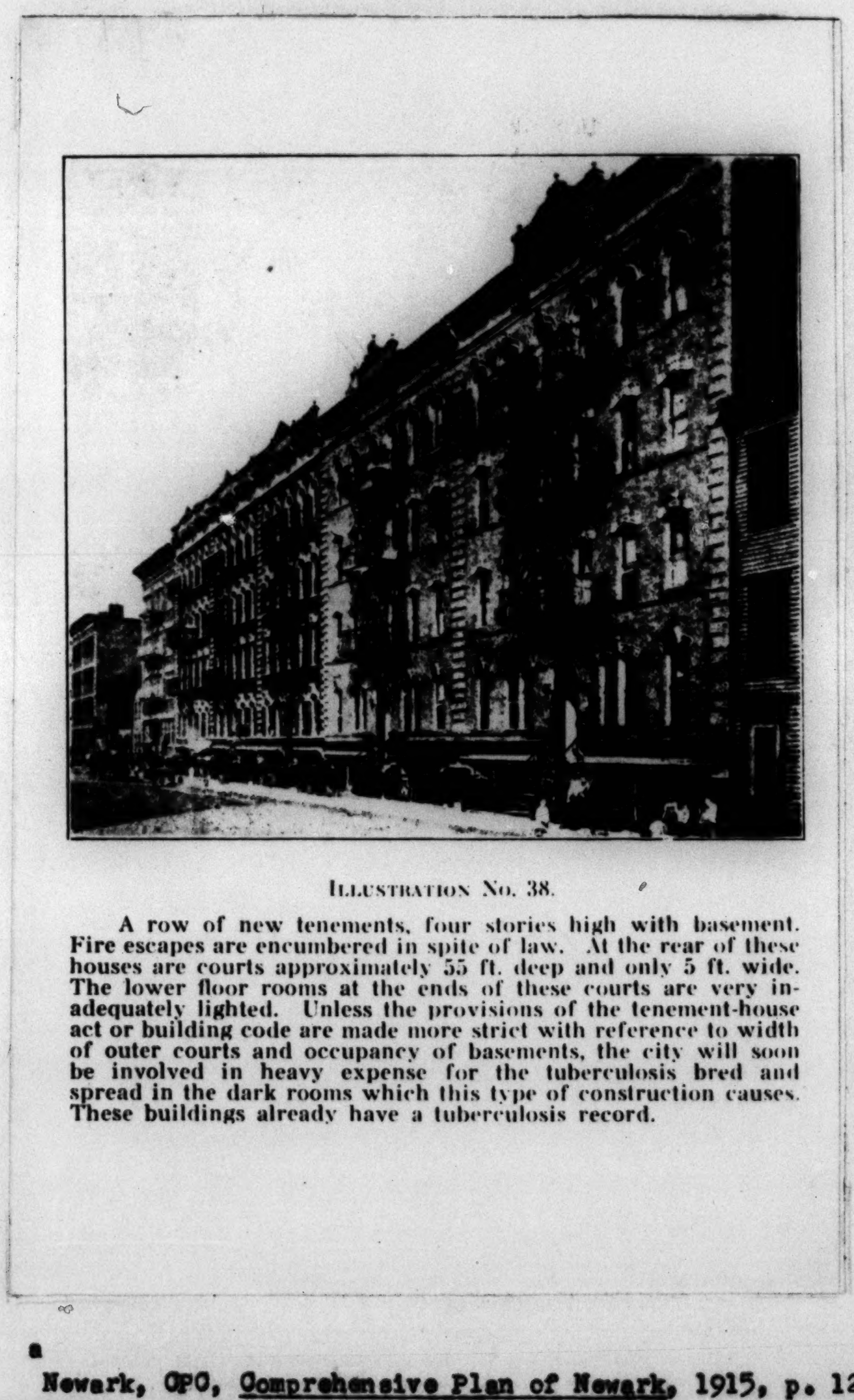

ILLUSTRATION No. 38.

A row of new tenements, four stories high with basement. Fire escapes are encumbered in spite of law. At the rear of these houses are courts approximately 55 ft. deep and only 5 ft. wide. The lower floor rooms at the ends of these courts are very inadequately lighted. Unless the provisions of the tenement-house act or building code are made more strict with reference to width of outer courts and occupancy of basements, the city will soon be involved in heavy expense for the tuberculosis bred and spread in the dark rooms which this type of construction causes. These buildings already have a tuberculosis record.

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[a] Newark, CPO, *Comprehensive Plan of Newark*, 1915, p. 123.

EXHIBIT 2

ENCROACHMENT OF APARTMENTS UPON A RESIDENTIAL SECTION OF NEWARK, 1915[a]

ILLUSTRATION No. 41.

Apartment encroaching upon residential district. This is a common condition in Newark. A proper districting law is needed to prevent the spread of this evil.

---

[a] Newark, CPC, *Comprehensive Plan of Newark*, 1915, p. 133.

EXHIBIT 3

ENCROACHMENT OF APARTMENTS UPON ANOTHER RESIDENTIAL SECTION OF NEWARK, 1915[a]

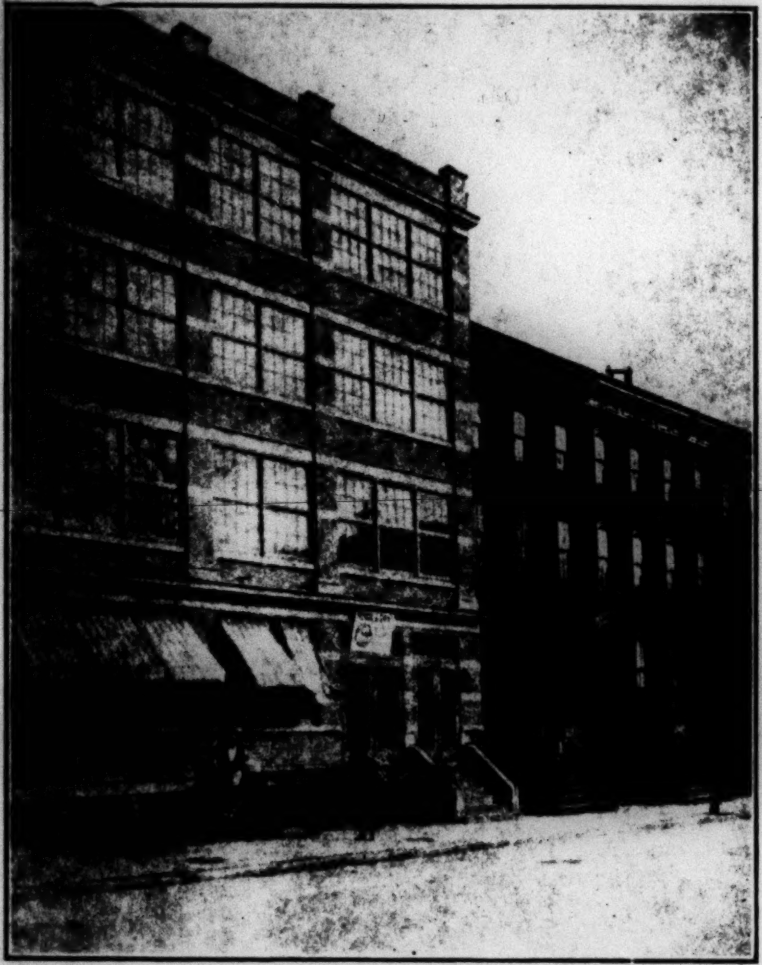


ILLUSTRATION NO. 40.

Many attractive residential districts are being encroached upon by apartments like this. The erection of one structure ofttimes destroys the value, for high class residential purposes, of a large area. Private restrictions are of short duration and quite inadequate. Municipal control of private development, within certain limits, will prevent chaotic and uneconomic development.

---

[a] Newark, CPC, Comprehensive Plan of Newark, 1915, p. 131.

EXHIBIT 4

NOTES

Mission Committee The William Street Mission Committee will meet on Monday evening September 30th, at the residence of Mr. J. M. Sayre.

Teachers The Superintendent of the Sunday School has several classes without teachers. He requests that any member of the Church who feels inclined to take a class, and will be faithful, and prompt in attendance, give the subject earnest consideration and let him know as soon as possible.

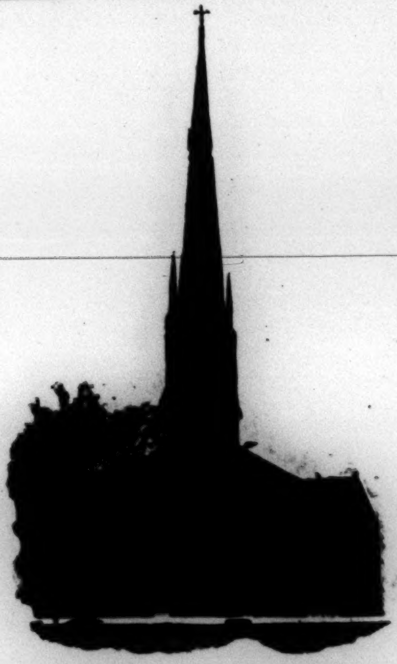
Church Services Strangers are cordially invited to the Services and work of the Church.

Church Calendar Please send notices for the Church Calendar to Mr. Robert S. Grummon, 810 Broad Street, before Friday noon of each week.

Pews and Sittings For the rentals of pews and sittings, enquire of Mr. F. Bartlett or Dr. J. W. Read, at the close of the Sunday morning service; or during the week at their offices, 810 Broad Street and 82 Park Place.

Please take this leaflet with you, and keep for reference.

Calendar, September 29th, 1901.

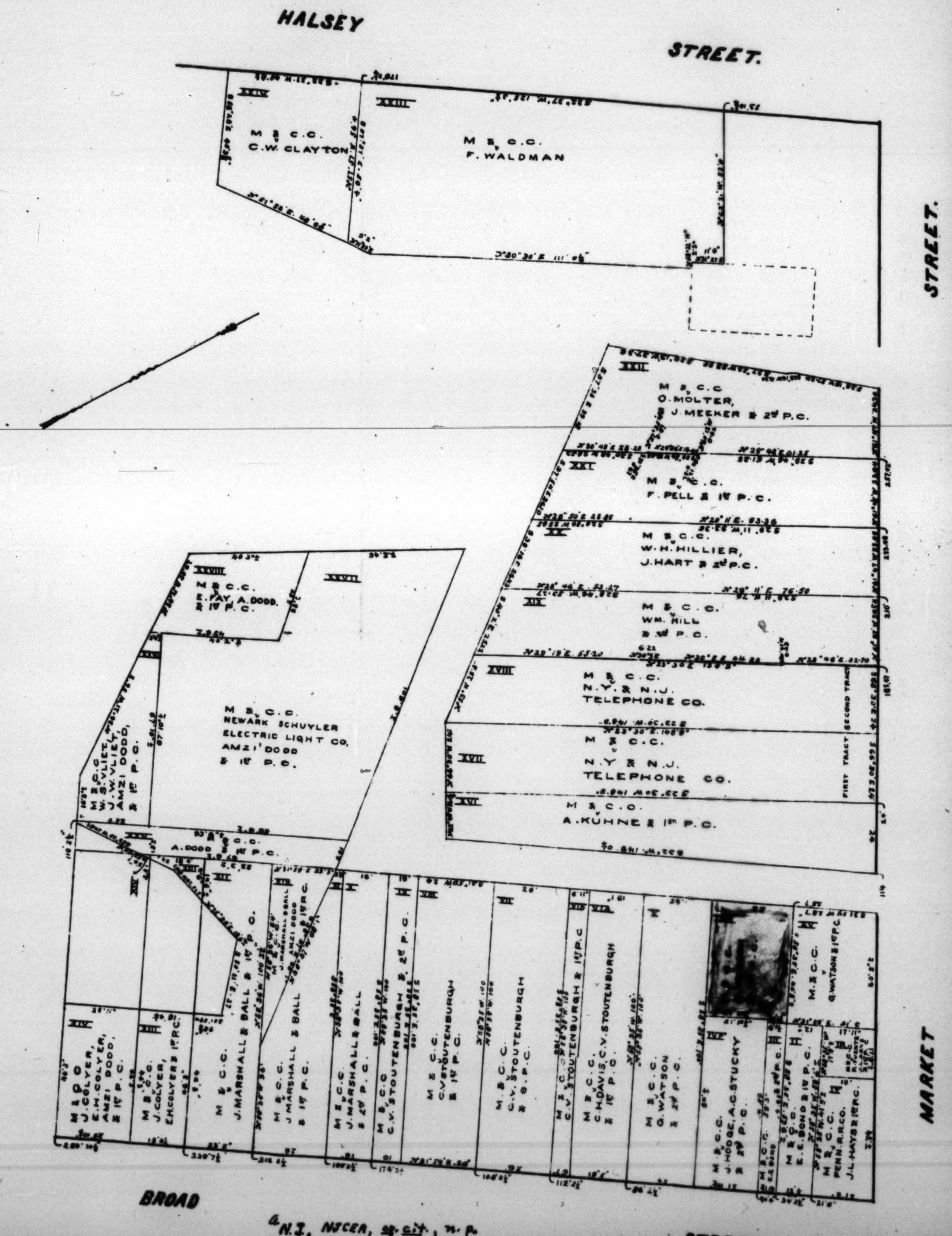


Third Presbyterian Church,

Broad St. opp. Green St., Newark, N. J.

Rev. Robert Scott Inglis, Pastor-elect.

EXHIBIT 5[a] *Map IV. Old Burying Ground as now occupied.* 1892


HALSEY
STREET.
STREET.
MARKET
BROAD
STREET.
XXIV
M & C.C. v C.W. CLAYTON
XXIII
M & C.C. v F. WALDMAN
XXII
M & C.C. v O. MOLTER, J. MEEKER & 2nd P.C.
XXI
M & C.C. v F. PELL & 1st P.C.
XX
M & C.C. v W.H. HILLIER, J. HART & 2nd P.C.
XIX
M & C.C. v WM. HILL & 1st P.C.
XVIII
M & C.C. v N.Y. & N.J. TELEPHONE CO.
XVII
M & C.C. v N.Y. & N.J. TELEPHONE CO.
XVI
M & C.C. v A. KUHNE & 1st P.C.
FIRST TRACT
SECOND TRACT
XXVIII
M & C.C. v E. FAY, A. DODD, & 1st P.C.
XXVII
M & C.C. v NEWARK SCHUYLER ELECTRIC LIGHT CO. AMZI DODD & 1st P.C.
M & C.C. v W.S. VLIET, W.S. VLIET, AMZI DODD, & 1st P.C.
XXV
M & C.C. v A. DODD & 1st P.C.
XIV
M & C.C. v J. COLYER, E.H. COLYER, AMZI DODD & 1st P.C.
XIII
M & C.C. v J. COLYER, E.H. COLYER & 1st P.C.
XII
M & C.C. v J. MARSHALL & BALL & 1st P.C.
XI
M & C.C. v J. MARSHALL & BALL & 1st P.C.
X
M & C.C. v J. MARSHALL & BALL & 2nd P.C.
IX
M & C.C. v C.V. STOUTENBURGH & 2nd P.C.
VIII
M & C.C. v C.V. STOUTENBURGH & 1st P.C.
VII
M & C.C. v C.V. STOUTENBURGH & 2nd P.C.
VI
M & C.C. v C.V. STOUTENBURGH & 1st P.C.
VI A
M & C.C. v C.H. DAVIS, C.V. STOUTENBURGH & 1st P.C.
V
M & C.C. v G. WATSON & 2nd P.C.
IV
M & C.C. v J. HODGE, A.C. STUCKY & 2nd P.C.
III
M & C.C. v E.E. BOND & 1st P.C.
II
M & C.C. v PENN. R.R. CO. J.L. HAYS & 1st P.C.
XV
M & C.C. v G. WATSON & 1st P.C.

[a] N.J, NJCEA, op. cit., n.p.

EXHIBIT 6

CHURCHES ✠ BOOK REVIEWS

Third Presbyterian Church South Corner-stone to Be Laid Jan. 1

$80,000 Edifice Marks Advance in Plans of Collegiate System, Inaugurated Over Two Years Ago by Rev. Dr. Inglis, of the "Old Third."

New Year's Day the members of the congregation of the Third Presbyterian Church and their friends will gather at Clinton avenue and South Sixteenth street for the corner-stone laying of the beautiful $80,000 edifice, which will be known as the Third Presbyterian Church South, and which is the last of the three churches under the collegiate system to be built. The Third Church North, in the Forest Hill section, and the Third Church Central, on High street, being the other two.

The new church, for which permits have just been issued, will be of English Gothic design. The stone to be used in the body of the church is of a peculiar brown color, due to a vegetable composition in it which makes it appear like rust, and the effect will give the church an antique appearance.

The trim of the church will be of limestone with stone tracings for the windows and a slate roof. The church is the design of McMurray and Pulis, of this city. The interior of the church will be finished in black walnut, of Gothic design. The choir and gallery front and the pews will be taken from the present Third Church and installed in the new edifice.

It is the plan of the church officers to have the windows as memorials, and with the erection of the church the windows on the Clinton avenue side and one in the north gable will be memorials presented by members of the congregation.

The idea of a Third Church collegiate was suggested by Dr. Inglis, of the present Third Church, to his session and acted upon favorably about three years ago. Since that time Dr. Inglis, the session and congregation have been working to perfect the plans, with the result that at the present time the Third Church North is under construction and the Third Church South will celebrate the laying of the corner-stone on the first of the year.

Realizing that the close proximity to the Old First Presbyterian Church would make the expenditure of any great sum of money on the present church, situated on Broad street, near the City Hall, useless, and that better results could be accomplished by the collegiate system, the Third Church bought the property at Clinton avenue and South Sixteenth street from the Church Extension Committee for $30,000, and the new church was practically started.

With the aim to aid smaller churches, the Third Collegiate loaned from the Church Extension Committee money to build the present church in the Vailsburg section and gave $35,000 toward the fund for the erection of the Memorial Church. Recently $4,000 was added to the fund of the Central Presbyterian Church by the Third and the debt on the edifice paid off.

About two months ago the foundation for the new Third Church South was started and it is the plan of the congregation to leave the present Broad street church about the second Sunday in June. Already over $20,000 has been expended for a new parish house and chapel at the site of the new South Church. The chapel will be used for the Sunday School and on the ground floor is gamerooms and bowling alleys.

The control of the Third Presbyterian Churches Collegiate is under one board of trustees and elders and the ministers of the three churches will alternate in presiding over the sessions of the governing body.

With the completion of the Third Churches, North and South, Dr. Robert Scott Inglis will go to the North Church and Rev. Joseph Folsom to the South, while Rev. John Moment will officiate at the Central Church.

It is planned that the institutional work of the Collegiate Church will be directly under the control of the Central Church, as that is the church in the business section of the city.

Although the rules of the Presbyterian Church permit of such a plan as is being furthered by the Third, this is the first time that the scheme has been tried in this country, and it is being watched with great interest by all of the churches throughout the United States.

In the institutional work it is planned to advance education, religious study, athletics and good fellowship for both boys and girls. Meals will be served to the girls employed in the factories at a nominal charge, and they will be welcomed to rest and enjoy games and social hours.

The present property on Broad street owned by the Third Church will be sold and the money realized used to advance the work of the new scheme.

New Third Church, South; Ministers Who Will Aid It

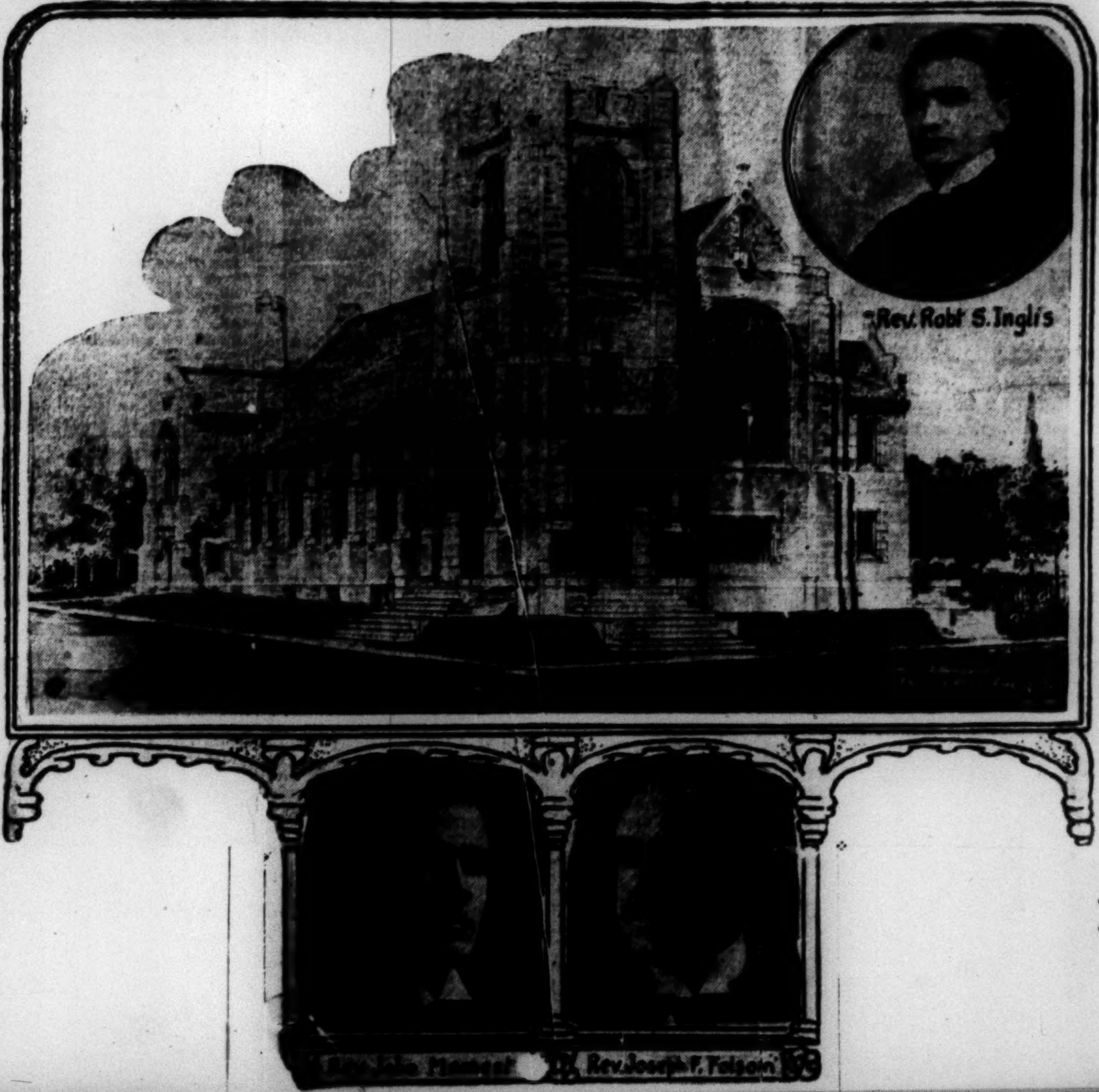


EXHIBIT 7

Dr. Inglis Won His Point in a Unique Meeting

Final Favorable Disposition of His Third Church Plan Certain to Be Approved.

"For the wider extension of the Kingdom of Christ in our city."

This basis of the plea of Dr. Robert Scott Inglis, pastor of the Third Presbyterian Church, for the final sanction of his collegiate plan before the Presbytery of Newark on last Tuesday afternoon, won his point for him and conquered opposition, bitter, insidious and un-Christian.

The Presbytery meeting of Tuesday was in many ways a remarkable one, one perhaps unique in the history of the church in Newark. Its decisions in regard to the matter in hand have been fully explained, but the dramatic, intense, human interest of the meeting has not been completely illustrated.

Vast Wealth at Stake.

The [illegible]ramatic element of the con[illegible] n the fact that there were [illegible] hundreds of [illegible] was to be decided which for many years had been a landmark of the city. And, if this church were to be abandoned, if its spirit and its fold were not to be transplanted to another part of the city, all its wealth would revert to the First Presbyterian Church, an organization already enormously endowed and yet calling upon its congregation for more money at this very time.

It was a fight which had reached its crisis, and all the members of the Presbytery seemed to feel this—none more so than the main figure in the battle—Dr. Inglis.

Without delay Dr. Inglis arose and presented his plea. He explained the details of his collegiate scheme to preserve the entity of his church in a trinity of churches formed under the aegis of the law of the Presbyterian Church.

The Opposition's Onslaught.

Then Dr. Inglis proffered his request for the $25,000 required to finish his new Third Church North, and upon this request was trained the opposition of the foes of the speaker, foremost among whom were the pastors of the churches supposed to be affected by the choice for the site of the new Third Church North. These were Rev. Mr. McDowell, of the Clinton Avenue Church, and Rev. Frank Lewis, of the Forest Hill Church, now laboring under a heavy debt and jealous of approach of any other congregation.

The tactics of these foes of Dr. Inglis and his plan, while pursued with a certain degree of restraint, were singularly disingenuous. They built the fabric of their dissent upon the insidious plea that Dr. Inglis had broken faith with presbytery after he first proposed his plan and it was approved.

But these parliamentary subterfuges of obstruction only reacted upon those who used them. Dr. Inglis had forestalled them in his opening address, for he had declared that the opposition to him would take just this form.

But the suave eloquence and persuasive logic of Dr. Inglis were not more effective in defeating his enemies than a bold and splendid address made in his behalf by Dr. W. Y. Chapman, of the Roseville Avenue Church, and a [illegible] of convincing logic from the lips of Dr. Pleasant Hunter, of the Second Presbyterian Church.

Two Giants Had Arisen.

Before the reasoning of these two giants in the Presbytery the invidious attacks of the Rev. Messrs. Lewis and McDowell fell flat, and the ill-expressed and ill-conceived support of their less gifted friends was brushed aside as a mere dreary waste of words.

Finally, it is doubtful which most marked the extraordinary character of the meeting, whether the restraint and power and moving sweetness of the words of Dr. Inglis or the deciding, crushing force of the addresses of Dr. Chapman and Dr. Hunter, both powerful in their manner, unanswerable in their presentation of the points at issue and impressive and noble in bearing and address.

He Establishes a Precedent.

Dr. Inglis righly spoke of his scheme as unique and as establishing for all time a precedent for the Presbytery of Newark and he arose to a height of eloquence rarely heard in such an assemblage when he declared:

"We were not summoned to this bar to explain our purpose, we were not bidden to defend our course, we were not asked to plead—we came! And, hereafter, none within the rule of this presbytery will dare to build a new church without first observing the law of the precedent which we have set."

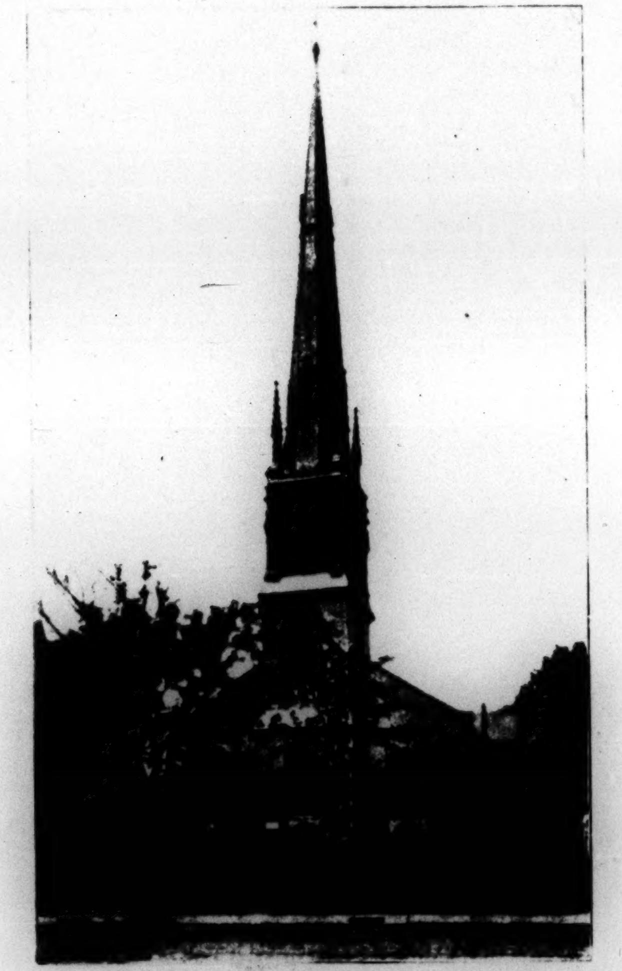
One of the noblest points in the address of Dr. Chapman was his outspoken tribute to Dr. Inglis, to the eminently dignified and ingenuous way in which he had conducted his campaign in the long warfare over the question of the disposal of the Third Church, and his rebuke for those who in this very meeting had insinuated unworthy motives as having had lodgment in the breast of Dr. Inglis. Such a scathing arraignment is not often delivered in presbytery by one presbyter against fellow presbyters.

Newark Should Be Proud.

Newark has reason to be proud that in her pulpits are such men as Dr. Chapman, and Dr. Hunter, and Dr. Inglis, but it is only upon such a momentous occasion, perhaps, that the characters of men o[illegible] is type shine forth in all their [illegible]

EXHIBIT 8

"Remember the days of old"



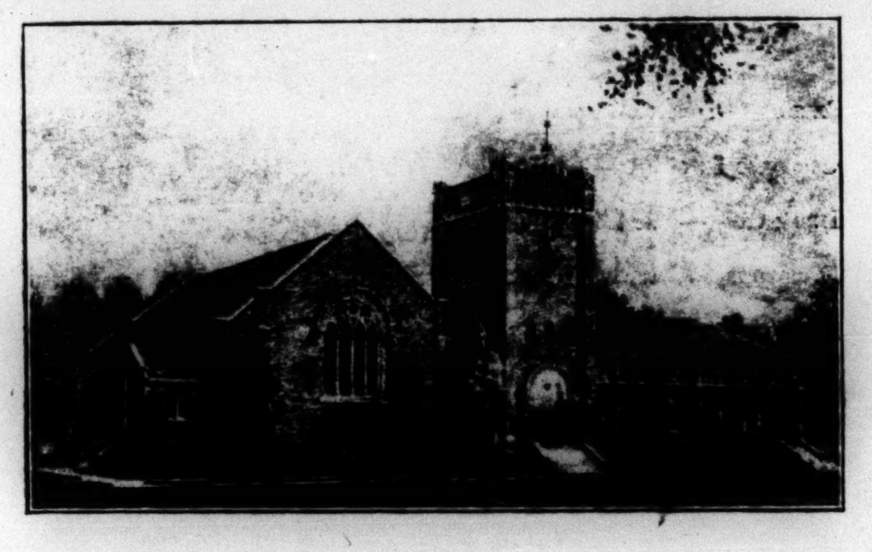
1825-1914

THE THIRD PRESBYTERIAN CHURCH, NEWARK, NEW JERSEY
Broad Street Opposite Green Street

"The One Hundredth Anniversary Program," op. cit., n. p.

EXHIBIT 9

THE ONE HUNDREDTH ANNIVERSARY · THIRD PRESBYTERIAN CHURCH



SATURDAY, JUNE 14th

2:30 P. M.

A Memorial Tree planted and dedicated by the Junior Organizations, The Men's Club and the Officers of the Church.

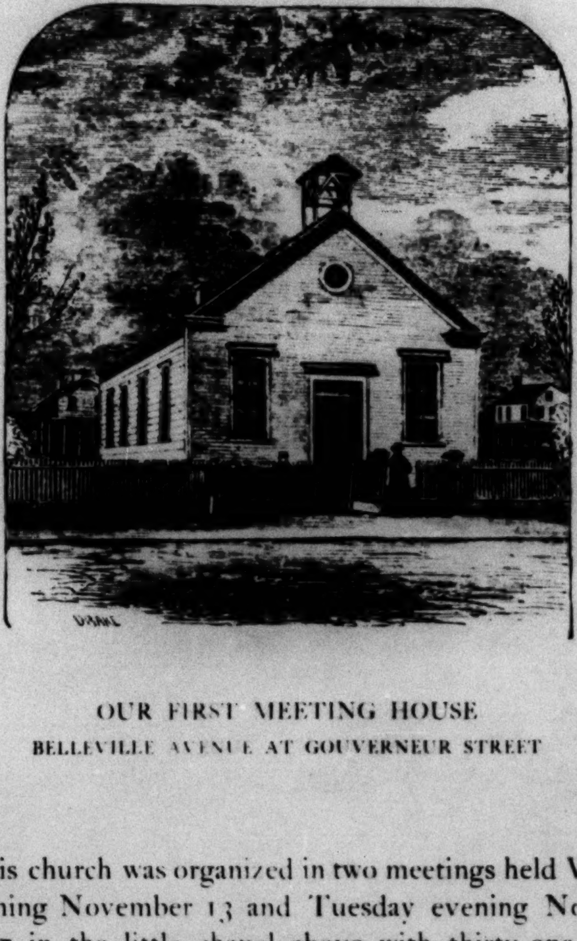
The Tree is a Colorado blue spruce and is planted as an emblem of the ever renewing life and vigor of the Church.

EXHIBIT 10[a]

Our Golden Memory

FIFTY YEARS FAITHFUL SERVICE

MRS. ELIZA KAY



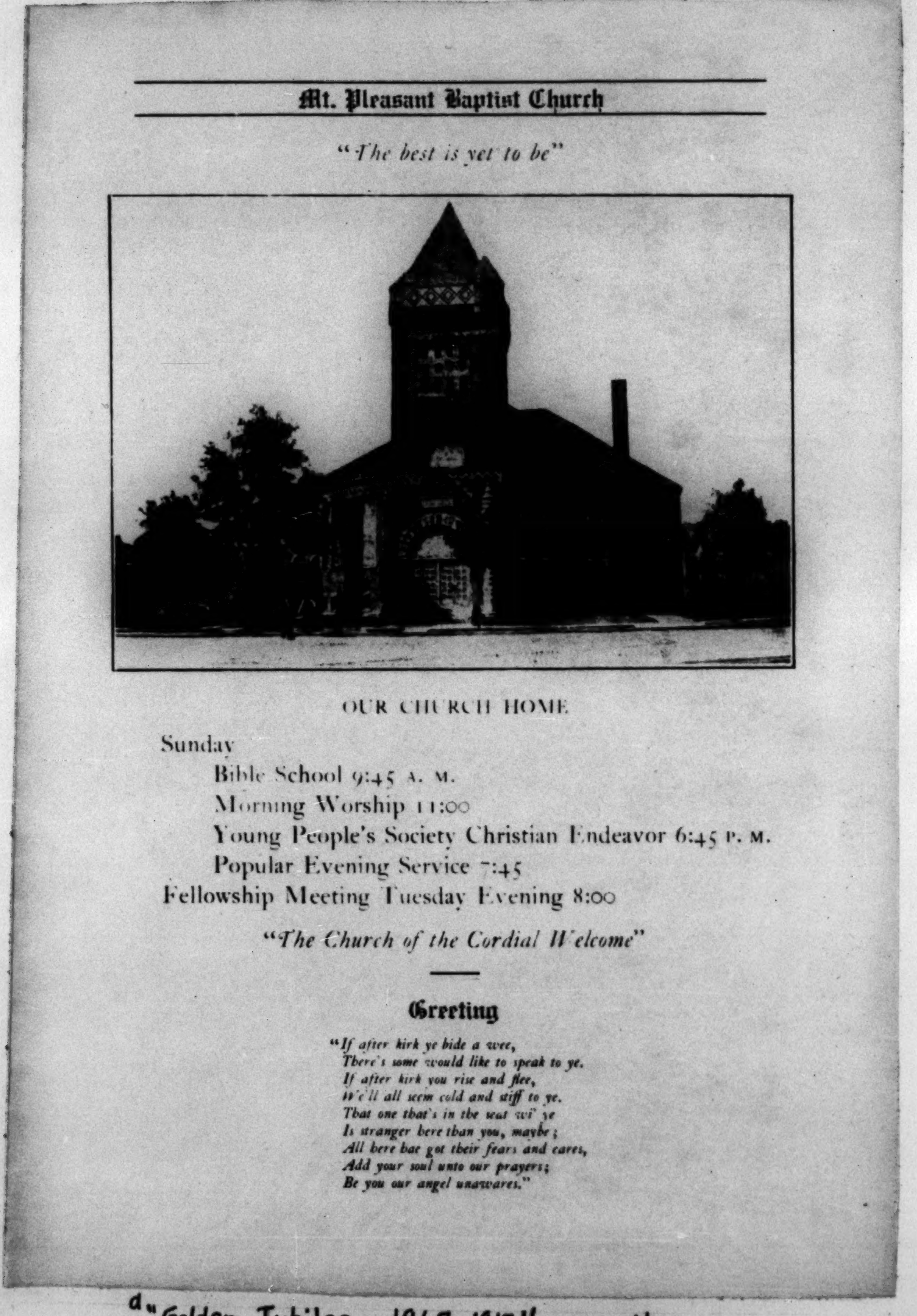
OUR FIRST MEETING HOUSE

BELLEVILLE AVENUE AT GOUVERNEUR STREET

This church was organized in two meetings held Wednesday evening November 13 and Tuesday evening November 19, 1867 in the little chapel above with thirty-one charter members. The Rev. C. E. Wilson was chosen to become its first pastor. The church was moved to its present location in December 1890. The building was remodeled and enlarged in 1907.

[a] "Golden Jubilee, 1867-1917 — Mount Pleasant Baptist Church".

EXHIBIT 11[a]



Mt. Pleasant Baptist Church

"The best is yet to be"

OUR CHURCH HOME

Sunday
Bible School 9:45 A. M.
Morning Worship 11:00
Young People's Society Christian Endeavor 6:45 P. M.
Popular Evening Service 7:45
Fellowship Meeting Tuesday Evening 8:00

"The Church of the Cordial Welcome"

Greeting

"If after kirk ye bide a wee,
There's some would like to speak to ye.
If after kirk you rise and flee,
We'll all seem cold and stiff to ye.
That one that's in the seat wi' ye
Is stranger here than you, maybe;
All here hae got their fears and cares,
Add your soul unto our prayers;
Be you our angel unawares."

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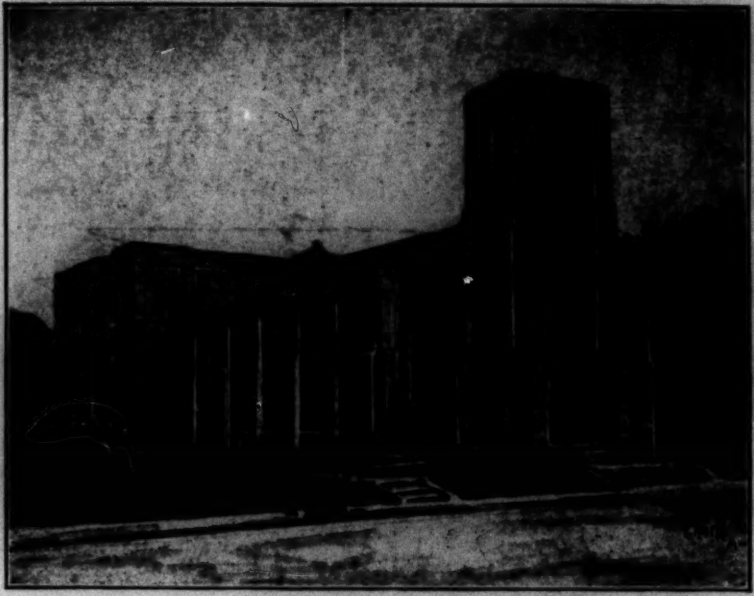
[a] "Golden Jubilee, 1867-1917" — op. cit., n. p.

EXHIBIT 12[a]



Our Present Church Home

Dedicated Sunday, September 16th, 1928
Services here every Lord's Day, at 10:45 A. M. and 7:30 P. M.
Prayer meeting here every Wednesday evening 7:45

From this lovely but hitherto silent tower there will go forth in the future the majestic music and tender tones of the Gospel of our Lord and Saviour Jesus Christ. As we dedicate these chimes, we do it with thankfulness to God and thoughtfulness for man. May they call many to worship and may they bring comfort to the sorrowing, strength to the burdened, hope to the downcast, salvation to all who hear them is the sincere prayer of all who have made them possible.

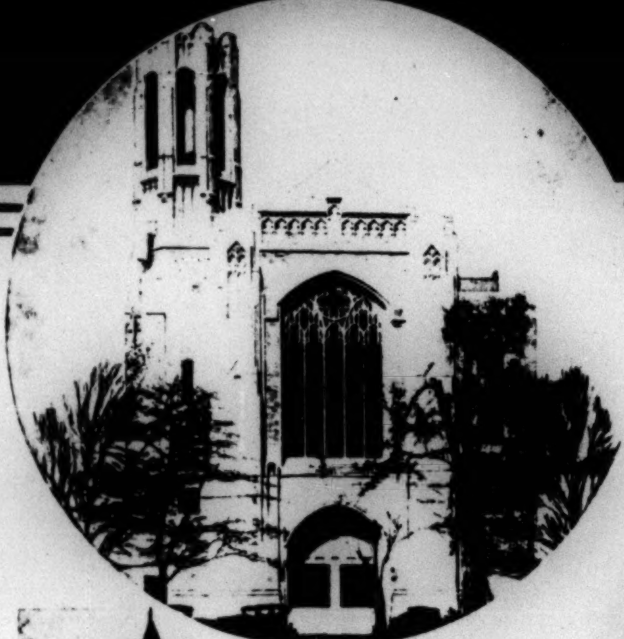
Whene'er the sweet church bell
Peals over hill and dell;
May Jesus Christ be Praised.
O list to what it sings,
As joyously it rings,
May Jesus Christ be Praised.

Chime installation by Schulmerich, Glendale, Pa.

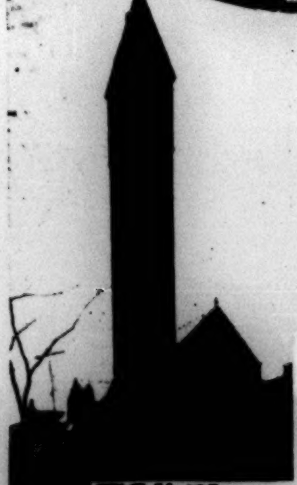
[a] "75th Anniversary – Mt. Pleasant Baptist Church, 1867-1942"

EXHIBIT 13

THE LIGHTED TOWER



Erected 1933



1886-1930

1811 - 1886

135th Anniversary

1811-1946

LESTER H. CLEE

MINISTER

1926 - 1946

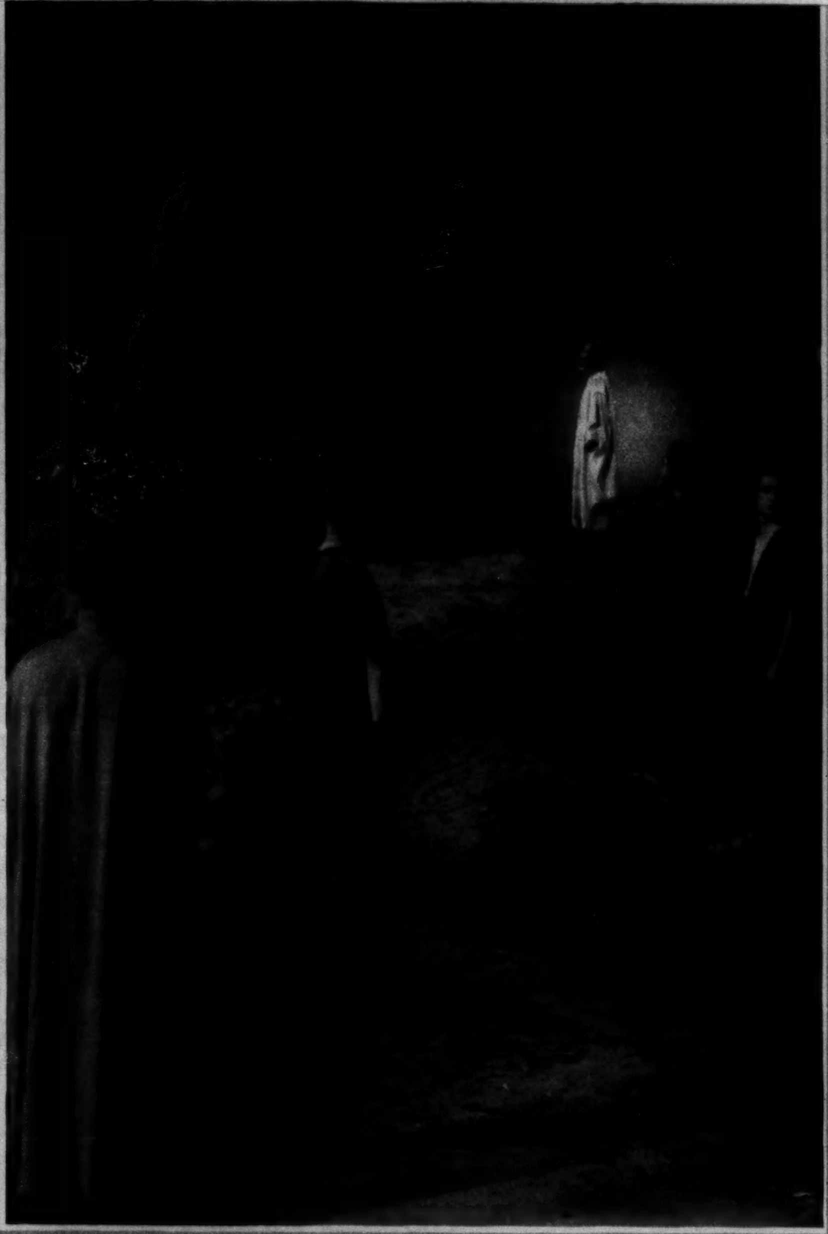
SECOND PRESBYTERIAN CHURCH

WASHINGTON AND JAMES STREET NEWARK NEW JERSEY

EXHIBIT 14

THE SECOND PRESBYTERIAN CHURCH OF NEWARK, NEW JERSEY
MODERN GOTHIC ARCHITECTURE, SINCE 1933

EXHIBIT 15

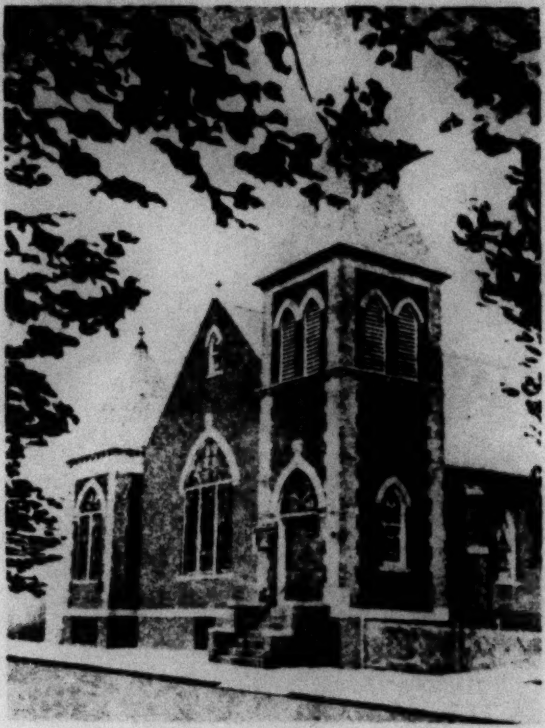


In Gethsemane

EXHIBIT 16

Walnut Street Baptist Church

369 WALNUT STREET NEWARK 5, NEW JERSEY



"Where the Word of God Meets the Need of Man"

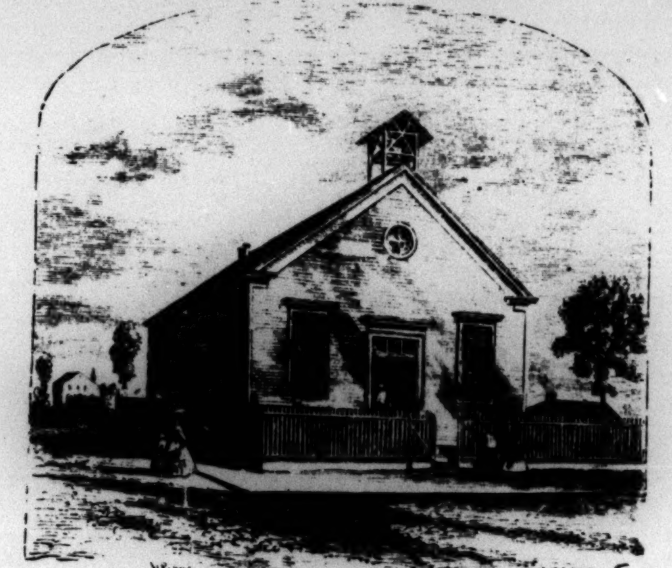
We are happy that you are worshipping with us. We invite you to make this your Church Home. The Pastor is always glad to confer with any person seeking counsel or comfort.

REV. LENOX G. PALIN
Pastor

373 Walnut Street Tel. MArket 4-8876

EXHIBIT 17[a]

1875 **Seventy-fifth Anniversary** **1950**



OLD CHAPEL — 1866 - 1895

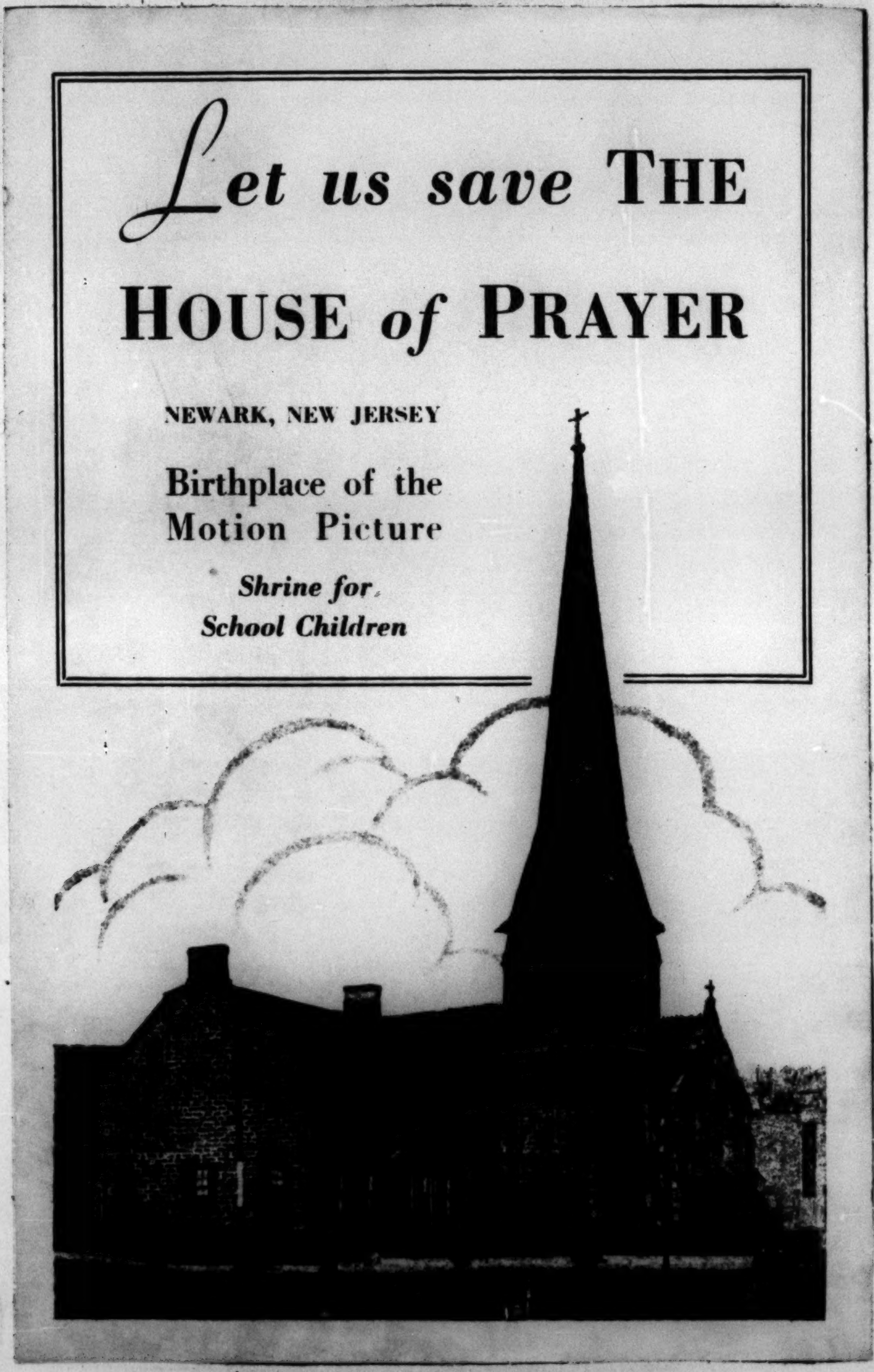
NIAGARA STREET CHURCH — 1895 - 1908

[a] Walnut Street Baptist Church, Newark, N. J.

EXHIBIT 18

CHRIST PROTESTANT EPISCOPAL CHURCH IN THE IRONBOUND,
NEWARK, N. J. SINCE 1849

EXHIBIT 19[a]



Let us save THE HOUSE *of* PRAYER

NEWARK, NEW JERSEY

Birthplace of the
Motion Picture

***Shrine for
School Children***

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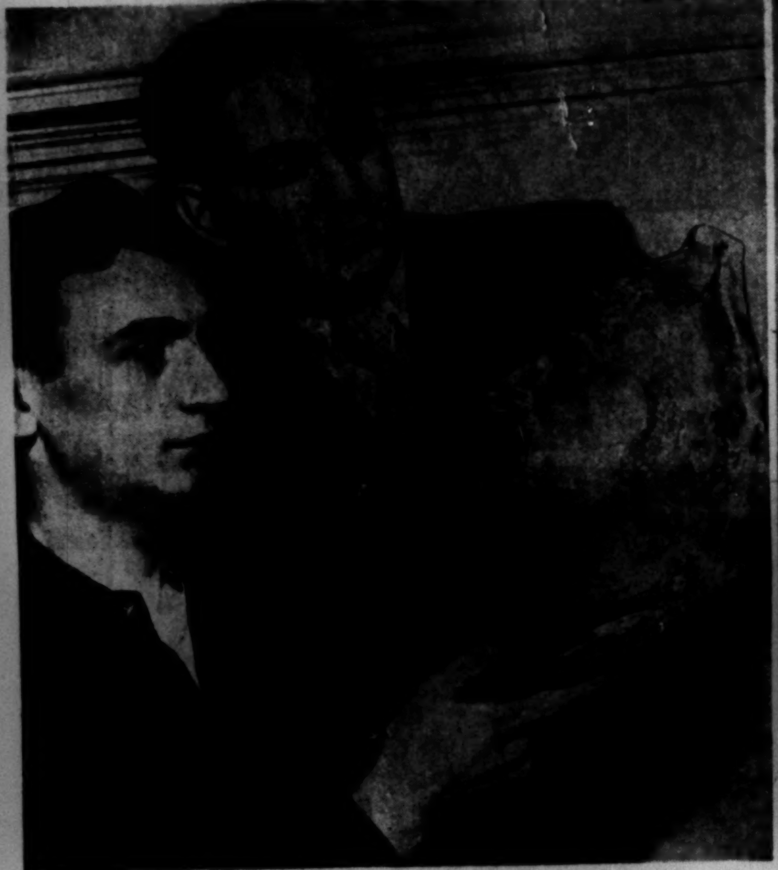
[a] Yarnall, *op. cit.*, Cover page.

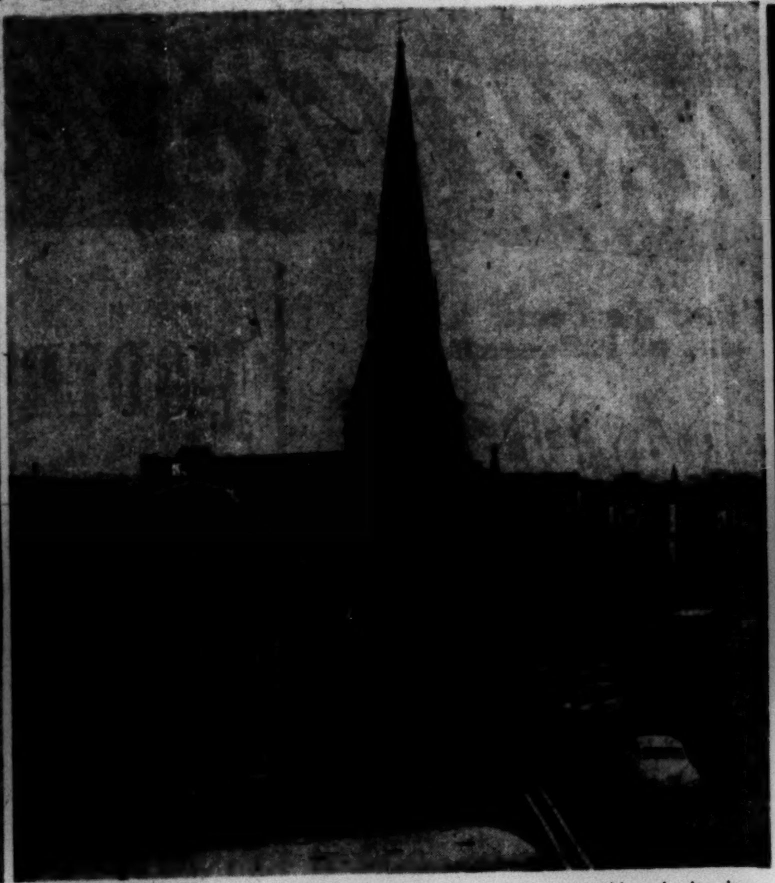
EXHIBIT 20 PART 1

Old Newark parson overlooked as film pioneer



GRIM DISCOVERY—Heightening interest in the House of Prayer and its centenary in Newark this year is this mysterious death mask, found in the Plume house, believed to be the oldest home in Newark. Michael Popp (left) and Thomas Martin study the mask, believed to be a likeness of the first rector, Rev. Samuel Southard.

* * *



AGELESS SENTINEL—The House of Prayer, built in protest against Newark churches whose doors were locked after Sunday services, provided for those who wished to steal away from the noise of the world. The church stands behind the rectory where Mistress Ann Plume once routed Hessian intruders, locking one in an outbuilding.

* * *

PRESENT RECTOR—Rev. William F. Venables has been parish priest for 30 years, so his 100th birthday of the House of Prayer will celebrate two anniversaries. He is before the high altar of the old church which will be refurbished with a $6,000 anniversary fund.

* * *

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EXHIBIT 20 PART 2

House of Prayer pastor never repaid for genius

By HENRY CHARLTON BECK

Author of "Jersey Genesis," etc.

When the first trumpetings of the opening of photography's own museum began to be heard toward the end of 1949, I looked in vain for some sly mention of Newark. I had hoped that the lords of the lens would give some slight recognition of the fact that a New Jersey parson, seeking a substitute for the stereopticon glass which broke, time and again, invented photographic film before a chemist of the Eastman kingdom.

Henry C. Beck

By now I have come to the conclusion that I have waited long enough. It is quite all right for the Rochester, N. Y. house of one of photography's titans, the late George Eastman, to bask in continued glory but it is well to remember that the sensitive film was evolved in a Newark attic and that the New York chemist's claim was fixed during the 11-year-long wait of a half-forgotten parson who had sought the patent in 1887.

It is quite possible that Newark folk are aware of the story, that of the Rev. Hannibal Goodwin, late rector of the House of Prayer, historic outpost of the Episcopal Diocese of Newark, a church which, by the way, is celebrating its 100th anniversary this year. But it is equally unlikely that New Jersey, generally, realizes that while the Eastman relics of old unwieldy flash guns and complicated pioneer cameras draw the spotlights, Father Goodwin, clearly a national pioneer in visual education, remains in shadow.

Let me say at once that my poking about in the century-old church and its adjacent rectory, considered to be the oldest house in Newark, was not entirely a consequence of a looming anniversary or even my concern over picture spreads in the national magazines acclaiming the Frenchman, Louis Daguerre; the Englishman, Fox Talbot, and the American, George Eastman, without even a whisper of the Newarker, Father Goodwin, or the patent suit that ended in victory only after the priest had died and shortly before the death of his widow. That the settlement was substantial is indicated by Mrs. Goodwin's benevolences not the least of which is one assisting clergy today.

My quest was more sinister—I wanted to know more about a death mask discovered in the very attic where Father Goodwin brought his chemical experiments to perfection. Who was the man whose strong face, its eyes closed in the last sleep of all, had been caught in plaster along with—and you may be pardoned a slight shudder at this point!—wisps of his hair? Michael Popp, a youth who lives not too far from the rectory, once the house of John Plume, has been making the rounds of the museums and experts willing to go out on a limb, seeking an answer to the mystery.

Facial resemblance to Washington

Some have hazarded a guess that the likeness is that of a man whose birthday was celebrated last Wednesday — George Washington Others have suggested that the face is that of the Rev. Samuel Southard, first rector of the House of Prayer, and these have pointed to the beardless face—Father Goodwin, the fifth rector, had a considerable beard—and the hair combed down around the ears. No one has come forward so far, however, to say anything at all as to how the mask, now a little chipped here and there, came to be in the very room where Father Goodwin, despairing over the breakage of glass plates used in stereopticon Bible lectures to children, determined to develop a better medium.

Michael showed me the death mask—and the strands of hair—and, I assure you, this angle of the story and the many legends that attach to it has me puzzled.

It seems that the life of the House of Prayer which, in the midst of the hustle and bustle of Newark, is truly far off and nearer a less transient kingdom in its atmosphere, has been a series of anniversaries. The Rev. William Franklin Venables, rector of the church during the last 30 years, produced many a book of clippings to prove the point. Father Venables, now 76, began his ministry in his native Maryland and then spent years on the West Coast before returning to Baltimore and Newark. By now, however, he's a part of the shrine that is the House of Prayer as well as the only pre-Revolutionary house in the city. "It's 30 years," he admitted, hurrying into cassock and biretta before going over to the church, "but it hasn't seemed that long . . ."

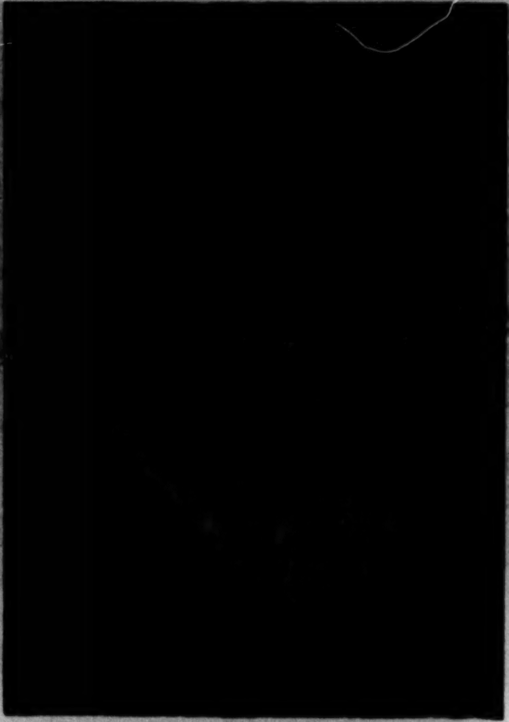
The guide books tell you this much and little more about the John Plume house at 407 Broad st. It was probably standing in 1710, long before the church itself was begun in 1849. "Although both its exterior and interior show nineteenth century alterations, the two-story red sandstone house is the city's only pre-Revolutionary building," the record goes on The Dutch gambrel roof and bracketed cornice are then pointed out.

The folksay is that Mistress Ann Van Wagenen Plume drove Hessians from the living room where, as this particular record says, she found them chopping wood. On another occasion the same redoubtable damsel is said to have locked an unwary Hessian in the ice-house. They tell another tale to the effect that a knocker, formerly on the door of the rectory, was made from a piece of steel on a Hessian hat, presumably given Mistress Plumes by American officers in reward for the cold-storage capture. All of this however, was being put together, cut down or added to more than a century before Father Goodwin began his own adventure there.

Actually, it was on Nov. 26, 1850, that the House of Prayer was consecrated by the Bishop of New Jersey, the Rt. Rev. George Washington Doane. Four days later, on St. Andrew's Day, the Rev. Samuel L. Southard, formerly of Calvary Church, New York City, was installed as the first rector. Earlier in that same November, 1850, the Plume mansion was occupied for the first time as a rectory, its paneled walls reflecting the candlelight of a new kind of living. Oddly enough, only three years after the church itself was completed, the spire, now well known in Newark, was taken down, rebuilt and pointed skyward to an added height of 24 feet.

Mysterious mask not identified

Father Goodwin's predecessors were contrasting personalities. Father Southard resigned to go to Buffalo and Father Rudder, who succeeded, remained but a few months. The Rev. John Wragg Shackelford came next and, after him, the Rev. William A. W. Mabin, immediately preceding the inventive priest who is credited with making the motion picture possible. I asked those I saw at the Plume House if the mysterious death mask might not be that of any of these priests but the opinion clung to Father Southard. Having no likeness of the other parsons for comparisons similar to those I made with a splendid photograph of Samuel Southard, I could offer no argument.



VISUAL EDUCATION PIONEER—Rev. Hannibal Goodwin, fifth rector of the House of Prayer, died unhonored despite the fact that he is now credited with perfecting celluloid film. His invention resulted from a desire to end breakage of glass plates used in early visual education work with children of the church.

(PHOTOS BY WILLIAM AUGUSTINE)

The first anniversary celebration came in 1875, beginning with services on Thanksgiving Day and extending into a year when the Sisters of St. Margaret, an order of nuns in the Episcopal Church, began their successful work at the House of Prayer. Fourteen years later the convent was taken over by the Sisters of St. Margaret, all during the administration of Father Goodwin, long familiar in the streets of Newark, especially the byways and hedges known to the poor. Father Goodwin resigned after 20 years and, after a brief pastorate of the Rev. Calbraith B. Perry, the Rev. John S. Miller, probably one of the most influential priests of his day, took over.

It was during the administration of Father Miller that many changes came, lasting even into the present era—the larger organ and the building of an altar, reredos and sanctuary under which, most appropriately, the priest was buried following his death on Easter Day, 1919. It was Father Miller who brought the Sisters of St. Margaret—Sisters Annette and Elsa—to a work that continued through 25 years, founding the Eighth Avenue Day Nursery, and happily giving their lives for the needy of the neighborhood. Then came the Rev. Frederick W. Dickenson and, although he remaind but nine months, he saw to it that both the rectory and the church were more adequately heated. Father Venables succeeded him.

I have given you this picture because I want you to see the old house as it is today, even if you live many miles away, and to feel its atmosphere, sometimes ghostly and always deeply spiritual, even if you have little time for such matters. Newark has grown up around its first house and around a church which has been a citadel for a full century. Once again the cry has gone out to recognize the corner for the shrine it ought to be, apart from its part in the photographic arts. As I walked through the old rooms and climbed the winding stairs that Hannibal Goodwin trod long ago to mix his chemicals I found myself wishing that Howard Garris, the man who knows Newark like a book—a book which, even yet, may be published some day—had been with me.

Hand-hewn beams reflect period

One of the earlier records of the rectory goes like this: "We do not know just when it came into being, but we do know that it was in existence only 44 years after the little, devoted band of men and women who were the pioneers of Newark went out from civilization to the wilderness spread along the Passaic shore. It was and is a well-compacted structure of native stone, with broad and thick panelings from the great trees of the virgin forest and with hand-hewn beams and flooring and deep window seats so characteristic of the domestic architecture of the period . . ."You really should see the floors, those broad boards trod by the feet of many celebrated men.

Those were the days when "housekeepers of Newark did not arrange their chairs artistically about the room. They stood them stiffly around the walls, and chairboards were built to preserve the walls from damage. Cupboards as big as some of our 20th century kitchenettes were located in convenient places. Handwrought hinges still remain in service, giving a detailed touch to the ensemble of antiquity . . ." A little stilted, perhaps, but it means what it says.

Family records indicate that Nancy Visher Plume was the builder. The house has been known as the Plume homestead ever since, with a too-little-read plaque out front stating that the building date probably was 1726. "The house," says the inscription, placed far too high to be read by children, "witnessed many stirring events of the Revolution and by it passed Washington's army on the retreat from Long Island . . ." Thereafter the plaque unveiled by Newark Chapter, N. J. Society, Sons of the Revolution, in 1925, declares Hannibal Goodwin to have been the inventor of

EXHIBIT 20 PART 3

sensitive film with ifs, ends, and buts eliminated.

The rectory records add details to Ann Plume's clash with the Hessians. She caught them, sure enough, chopping wood in the parlor, but she protested, the invader in command warned that she would be shot if she uttered "another crooked word." Now that I've given you some of the background, the crookedest word Ann could think of sounds a little silly. "Ramshorn," she cried, "if I die for it." Maybe that was a nasty epithet in 1777 but by now it has no fury. Even so, the Hessians laughed and finished their wood-chopping out-of-doors.

In the house records the ice-house of more modern folklore is a dairy house. It was there, when rumors that Washington was coming were flying all about, that Mistress Plume trapped a Hessian—on the site of the present church and in a building with soundproof walls two feet thick. The Hessian party departed shortly after, burning the school in Washington Park and plundering many homes. How long Ann kept her prisoner under lock and key is uncertain in the tales that have drifted down with the years. One version has it that she turned the rueful fellow over to the Jersey Blues next day, gaining the prisoner's hat as a souvenir. Another variant pictures the man losing his hat as he squeezed his way out to join his company.

The Goodwin story full of interest

I don't know how the minions of audio-visual aids have allowed the Hannibal Goodwin story to escape them. It has everything. Father Goodwin, responding to the longing of Newark children for pictures with which to better understand Bible stories, "devised original ways to bring their inner thoughts out of concealment and create an interest and ambition in things worth while . . ."

One of his favorite methods was the use of stereopticon slides. "Every now and then he would find his glass slides cracked or shattered. The children had a way of getting into the places where the slides were kept. They would paw them over and scrutinize them analytically, wondering how a tiny, tinted picture on glass could be transformed so wonderfully on a big sheet." Often when this "study" was completed, the slides would be unfit for further use. Father Goodwin decided to do something about it, braving even the criticism which is still with us that it isn't dignified for men of the cloth to dabble in anything but the Gospel.

Digging into the facts I have wondered if these critics, unaware of the importance of Father Goodwin's invention, were not responsible for the acceptance of a resignation which the priest did not expect. "Frequently," it has been written, "one of his intimate friends would confidentially admonish him that it wasn't consistent with the dignity" associated with the priesthood "to appear in public with discolored hands and acid stains on his clothes." How well I know that point of view.

"Like Bernard Palissy, who stoked the furnace with the household furniture to get the proper gloss on the pottery, he determined to burn up, if necessary, what remained of his reputation for immaculate appearance in order to perfect a product that would revolutionize photography and the projection of pictures through the instrumentality of artificial light. The result was the malleable, rollable, flexible film, an invention which is the basis of the motion picture in its various forms . . ."

As I have told you, Hannibal Goodwin did not live to reap any rewards of his inventive genius or the sacrifices he must have made. He knew in his heart what he had given to the world even though there was a deep splash of bitterness across his later years bred of the lack of understanding of his friends. Applying for a patent in 1887, more than 11 years of waiting ensued. Handicapped by lack of financial resources, he was at the mercy of more powerful interests. A retired parish priest, says one of the records of the old church, "he was pitted against a rival with millions to spend, if need be, to win the patent rights to an invention which meant untold millions in profits.

Piracy continued despite patent

. . "Even the granting of the patent application did not stop his opponent from making the film and preventing the real patentee from enjoying the fruits of his labor and genius. Nor was he destined to enjoy them at any time, nor yet his heirs and assigns for many years after his death . . ."

Arthur Oliver, writing some of these details into a half-forgotten brochure 25 years ago, concluded by pointing out that Father Goodwin died in 1900 and that two years later an infringement suit was brought in behalf of his widow and other claimants, "This dragged along until March 26, 1914," he says, "when it was settled in favor of the Goodwin heirs and others participating. Mrs. Goodwin was then a bed-ridden invalid, 86 years of age. She lived only a few months to enjoy her long delayed prosperity, yet long enough to see her husband's claim to his great invention vindicated in every way."

It was on Nov. 28, 1914, four months after settlement of the suit, that the Essex Camera Club unveiled in the Newark Free Library a tablet acclaiming Father Goodwin as the inventor of the motion picture film. The litigation over the Goodwin patent had been one of the longest of its kind on record in the American courts. "It was fought with desperate stubbornness at every turn by able counsel who realized how much a decision either way would mean.

Had it not been for influential lawyers and wealthy interests that took up the cause of the original inventor, the Goodwin claims could not have been established . . . and the posthumous fame of a comparatively obscure rector as the rightful claimant to one of the world's great inventions would never have been set forth in imperishable bronze."

Bronze? What bronze? I suppose the writer meant the plaques in the library and on the old Plue mansion How many read the inscriptions? How many, on reading them, ask permission to see the old house in which Hannibal Goodwin worked? Not many. The soot of the city has made many of the words indistinguishable even as acid stains on the walls of the room where Father Goodwin worked have been covered over. I was there in your behalf. Except for a skylight, surely installed to help a priest with extra-parochial activities, the room is just another room . . .

There are other legends, too. One is that George Washington himself paused there on his way across New Jersey—although that may be apocryphal. Another says that Abraham Lincoln visited the building in February, 1861, when he was on his way to accept the presidency of the U. S. There are all the necessaries for the creation of a shrine, a building as notable as any of New Jersey's historic sites. What seems to me more ironical is that there are all the ingredients for a motion picture, a short, which would depend, of course, on the very materials Hannibal Goodwin evolved. There was a campaign for all this sort of thing not too long ago but—

Old church needs paint and repairs

Well, the 100th anniversary presents another opportunity. There will be a campaign, I have heard, but it will be for refurnishing, mostly. The old church needs paint, repairs, some restoration here and there — even as the rectory, the house where Ann Plume clashed with the Hessians, does. But beyond all that, it seems to me, there is opportunity for wonderful things,—a motion picture which can gently gloss over the Rochester museum's sad ommission of a Newark inventor, a pageant perhaps, and an appreciation for the kind of faith the House of Prayer has guarded. After all, the church has a number of distinctions, as Father Venables will tell you, apart from its distinguished personalities now part of its warp and woof.

"The church seems to have been built in protest against those that were kept locked between Sundays," he told me. "The pioneers who built it, and whom we hope to honor this year, were men and women who felt that the doors of a church should be kept open for all who wanted to retire from the noise of the world to rest and pray. Since then the doors of the House of Prayer have been kept open as its name indicates. Another thing, this church was the first in all Newark to introduce a vested choir . . ."

"But what," I could not help asking again, even at the risk of being chided, "what about that death mask. Who on earth do you think it is?"

Father Venables smiled quietly, peering at me through his glasses in a way that Harry Fitzgerald might do. "It is no one on earth," he replied. "Of that I am very sure."

ANCIENT STAIR—Father Goodwin walked up and down these stairs night and day to and from the garret room where he brought his ideas to fruition. Posthumous settlement of a suit is proof of his role in photography. Here Jack Martin and Col. A. Bayard Clark, one of the church officers, climb the stairway.

★ ★ ★

PANELS STILL INTACT—The interior of the Plume house, now the rectory of the House of Prayer, is to a degree unspoiled since the days Mistress Plume and the Hessian invaders clashed in this very room. Col. A. Bayard Clark and Father Venables discuss some of the parish records.

Staff Photo by Porter

NEW FRAMES OLD—The approach to the Stickel Bridge, which is being completed across Broad street, is one of the most modern pieces of engineering and construction in the city. It almost touches Newark's oldest building—the rectory of the House of Prayer.

Age Is Venerated As Newest Bends for Oldest

BY MARGARET A. VANCE

Soon automobiles will be whizzing over Broad street on the newest approach to the Stickel Bridge which is nearing completion. And in the usual manner of haste, characteristic of the modern motorist, only a few will probably cast more than a fleeting glance at an old stone house on the northwest side of the street.

However, there will be some who will register joy in the knowledge that Newark's oldest dwelling still remains on its original foundation, which seems much firmer than it did a few years ago.

The old square stone dwelling is still a home, although for the present it is vacant and, like the bridge approach, the scene of structural activity. The house is the rectory of the House of Prayer, the Episcopal church whose spire has towered a little to the north of it for more than 100 years.

EXHIBIT 21

The rectory antedates the church by nearly a century and a half, having been built early in the 18th Century—the date being set by most authorities at 1708. The church building was completed in the Fall of 1850 and consecrated November 26 of that same year.

When the Stickel Bridge originally was planned, razing of the church and the rectory was called for, but many prominent citizens joined in the loud protest of the rector, the late Rev. William F. Venables and his parishioners and the State Highway Department finally changed the proposed location of the bridge approach to its present location between the church property and the Lackawanna Railroad tracks.

'Plume House'

Known historically as the "Plume House" the old dwelling got its name from the Plume family who originally occupied it and it is rich in anecdotes, one of which goes back to the Revolutionary War.

The old house then stood on what was the outskirts of the town and was an easy prey for the British Redcoats when they came in from Hackensack. Hessians also prowled around Newark and, without benefit of invitation, established themselves in houses with uncouth disregard of furniture and other objects they found inside.

Mistress Ann van Wagenen Plume, the resident at the time, had a dairy on the site now occupied by the church, and came down stairs in the house one day to find some Hessians chopping wood in her back parlor for the fireplace. Tradition says her anger and her courage gave her the upper hand and the men retreated out of the house at her command, although they first had threatened to "blow her head off" had she uttered another word.

Tradition also has it that at a later day she locked up a Hessian she found in her ice house until the Continentals approached when she turned over the badly shivering man to the patriots, whose cause she warmly espoused.

A tradition still exists that General Washington slept there and it is a matter of historic fact that Abraham Lincoln visited the building in 1861 on the way to his first inauguration.

Rev. Hannibal Goodwin, the fifth rector of the parish is noted as the father of the present motion picture film. It was in 1887, in an upper story room in the rectory, that Mr. Goodwin, after much experimentation, produced the first rollable film which made possible motion pictures.

At present members of the parish are renovating the interior of the building in preparation for a new rector when he is called. Father Venables, who came to the parish in 1920, died last May 6 at the age of 79 and the rectory has been unoccupied since then.

GLIMPSE BACKWARD—The old rectory is shown as it appeared in its more spacious surroundings in June, 1926. It was festively decorated for a campaign for funds that was being carried on at that time.

EXHIBIT 22

INTERVIEW-GUIDE
on
THE CHURCH AND SOCIAL CHANGE IN URBAN COMMUNITY LIFE

Date of Interview ____________ Hour of Appointment ______
Church ________________ Denomination ____________
Name and Street Address of Interviewee ______________
____
Telephone ____________ Sex: Male ______ Female __________
Approximate Age ______ Occupation __________________
How far do you live from your church? _______________
Number of years at this address? _____ If you have lived here less than 20 years, how far from the church was your former residence? ____________________________

PART I--CHANGES IN YOUR CHURCH

1. What were the major happenings,,highlights, events, or crises in your church during the past 30 or more years?

   Alternate: Were there outstanding personalities around whom the activities of the church centered during the past 30 or more years?

   (a) You mentioned ________ a moment ago. Would you mind giving more details on this?

   (Note: The interviewer may do likewise for each significant event or personality mentioned).

2. How would you describe the changes which took place in the life of your church as a result of these happenings?

   Prompting questions, if necessary: Alterations in church property? Changes in the choir? A new minister? New Church School teachers? New Pupils? Organizations for social service? Organizations for Christian Missions? Additions to staff personnel? New people on governing board or vestry? Relocation of church edifice? New people on Board of Ushers? New people serving in altar rites?

(a) ....

3. Would you tell how the members of your church dealt with this happening (problem)? (Reference here was to the one which the interviewer selected as having major bearing on the investigation).

Prompting questions, if necessary: Were there sermons on it? Was it discussed in official business meetings? Was a vote taken on the issue? How were the votes distributed?

(a) Would you explain what were the major considerations (guiding principles) which brought about the decision?

Prompting questions, if necessary: Who were the people represented? Their position in the church and community? their ideas or reasons for acting or casting their votes as they did? What part did the minister play in making this decision? What were his reasons or ideas on the issue (problem, or happening)? Were there people who favored the decision and later changed their minds? Their position in the church and community? Reasons for changing their minds?

(b) Now would you explain the minority point of view which was expressed concerning the decision? People represented? Their position in the church and community? Their ideas of reasons for acting or voting as they did?

(c) You mentioned the reaction of some of the members. Would you tell more of how the decision affected members of the church?

Prompting questions, if necessary: Resignation from offices? Which? Stopped contributing financially to the support of the church? About how many" Removed their church membership? About how many? Stopped sending their children to young people's meetings? ... Church School? Number ... Church socials? Number? Refused to participate in church fellowship suppers? Number? Stopped singing in choir? Number? Reasons given for each action?

PART II--CHANGES IN YOUR NEIGHBORHOOD

4. What were the major happenings or changes in the neighborhood of your church during the past 30 years or more? (Use

this question only if the answer did not evolve from the preceding ones).

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Minutes of the General Assembly of the Presbyterian Church in the U. S. A. Philadelphia: MacCalla and Company Printers. 1896. 822 pp.

________. ________. ________. New Series. Vol. XXIII. 1900. 818 pp.

________. ________. Office of the General Assembly. ________. Vol. III. No. 2. 1903. 826 pp; Vol. V. No. 2. 1905. 882 pp.; Vol. XIV. No. 2. 1906. 1076 pp.; Vol. VII. No. 2. 1907. 1076 pp.; Vol. IX. No. 2. 1909. 1030 pp.; Vol. X. No. 2. 1910. 1040 pp.; Vol. XV. 1915. 1052 pp.; Vol. XVII. 1917. 1052 pp.; Vol. XIX. 1919. 1058 pp.; Third Series. Vol. XX. 1920. 1060 pp.; Vol. XXI. 1921. 1068 pp.; Vol. IV. Part I. *Journal and Statistics*. 1925. 1119 pp.; Vol. XXIV. Part I. 1924. 1128 pp.; Vol. IX. Part I. 1930. 1101 pp.; Vol. XIV. Part I. 1935 1028 pp.; Vol. XVI. Part I. 1937. 1022 pp.; Fourth Series. Vol. II. Part I. 1940. 1026 pp.; Vol. III. Part I. 1941. 1125 pp.; Vol. V. Part I. 1943. 1181 pp.; Vol. VII. Part I. 1945. 1188 pp.; Vol. VIII. 1946. 1127 pp.; Vol. IX. Part I. 1949. 1138 pp.; Vol. XII. Part I. 1950. 1092 pp.; Fifth Series. Vol. I. Part I. 1952. 1172 pp.; Vol. IV. Part II. *The Statistical Tables and Presbytery Rolls*. 1956. 557 pp.; and Vol. VI. Part III. 1958. 659 pp.

These Minutes supplied statistics for the membership tables, the date of dissolution, last date listed, merger, name change, and change of address for churches.

Minutes of the Eighty-Third Annual Session of the Synod of New Jersey. (Presbyterian Church, U. S. A.). Trenton: MacCrellish and Quigley, Book and Job Printers. 1905. 148 pp.; ... 93rd ... ________. 1915. 182 pp.; ... 114th .... New Brunswick: Thatcher-Anderson Company, Printers. 1936. 245 pp.; ... 120th .... ________. ________. 1942. 206 pp.; ... 124th .... ________. ________. 1946. 176 pp.; ... 128th .... ________. 1950. 202 pp.

These Minutes were valuable for date of organization and in tracing churches that had relocated, merged, or dissolved. The historian's note on the circumstances involved in the adjustment was helpful interpretation.

Twenty-Sixth Annual Convention of the Diocese of Newark. (The Protestant Episcopal Church). Newark: Published by the Convention. 1900. v + 35 + 290 pp.; 31st .... 1905. v + 155 pp.; 32nd .... 1906. ca. 185 pp.; 36th ... 1910. vi + 254 pp.; 40th ... 1915. 166 pp.; 46th ... 1920. 165 pp.; 51st ... 1925. 173 pp.; 54th ... 1928. 173 pp.; 56th ... 1930. 147 pp.; 61st ... 1935. 92 pp.; 63rd ... 1937. ca. 124 pp.; 66th ... 1950. 119 pp.; 71st ... 1945. 119 pp.; 74th ... 1948. 119 pp.; 76th ... 1950. 117 pp.; 81st ... 1955. 133 pp.; and 83rd ... 1957. 133 pp.

These Minutes supplied statistics for the membership and financial tables, the date of organization of parishes and missions, the date of mergers, and the date parishes were declared extinct.

The Seventy-first Anniversary of the New Jersey Baptist Convention. Somerville: The Somerville Publishing Company Steam Power Printing House. 1900. 159 pp.; 76th ... ________. Electric Power Printing House. 1905. 136 pp. 81st ... Keyport: Keyport Weekly Print. 1910. 132 pp.; 82nd ... Somerville Publishing Company. 1911. 138 pp.; 86th ... Plainfield: Recorder Press, 1915. 144 pp.; 91st ... 1920. n. p. 91 pp.; 96th ... 1925. n. p. 132 pp.; 101st ... 1930. 126 pp. Newark: N. J. Baptist Convention. 1930. 126 pp.; 106th ... 1935. 93 pp. 109th ... 1937-1938. 98 pp.; 111th ... 1940. 98 pp.; 114th ... 1942-1943. 94 pp.; 116th ... 1945. 94 pp.; 121st ... 1950. 80 pp.; 127th ... 1956. East Orange: N. J. Baptist Convention. 1956. 128th ... 1957. 100 pp.

These Minutes supplied statistics for trends in membership, date of organization of churches, name change, directory of churches, and earlier listing of closed churches.

ARTICLES AND PERIODICALS

Clee, Katherine. "Everywoman's Bible Class." *The Lighted Tower*. VIII. No. II. December, 1935. p. 17.
Announced activities of the Bible Class, Second.P. C.

"Building of a Greater Newark." *Fidelions*. Newark: Fidelity Union Trust Company. n. d. pp. 2-4.
A portrait of business expansion and urban renewal.

Dearie, Jean. "Everywoman's Bible Class from Its Inception." LT. XIII. No. 5. March, 1946. p. 9
A review of the origin and work of the Bible Class. Second P. C.

Duryee, Spencer. "Clee Builds A Bible Class." LT. VII. No. 1. November, 1934. pp. 14-16 + 23.

Eckerson, Helen F. "United States and Canada Magnets for Immigration." *The Annals of the American Academy of Political Science*. Vol. 316. March 1958. pp. 34-42.
An interpretative analysis of the flow of 2.6 million immigrants into the United States, 1946-1957.

Freeman, Florence. "Church School." LT. XIII. No. 5. March, 1946. p. 16. Related
Related the renewal of the Church School under leadership of Dr. Lester H. Clee, Second P. C.

"From the Sisters," *Church Porch*, No. 95, October, 1899. pp. 82-88.
A statistical and interpretative report of the Sisters of St. Margaret, The House of Prayer.

Holt, Arthur E. "The Ecological Approach to the Church." *American Journal of Sociology*. XXXIII. 1927-28. pp. 72-79.
Asserted close relationship between the church and the extension of human communities.

Horle, George L. "Tribute to Dr. Clee." LT. XIII. No. 5. March, 1946. p. 10.
A retrospective view of the Second Presbyterian Church after its rebirth.

Horle, Mary L. "Missionary Circles." LT. XIII. No. 5. March, 1946. p. 8.
A review of the history of the Missionary Society and the origin of the Missionary Circles.

Hounce, Charles R. (ed.) "To the Glory of God and for the Good of Man." LT. V. No. 4. March, 1933. pp. 14-15 + 17.
An account of the dedication of the third church edifice of Second P. C.

Kincheloe, Samuel C. "Major Reactions of City Churches." *Religious Education*. XXIII 1928. pp. 868-878.
An interpretative analysis of the major reactions of city churches to the urban environment.

________. "The Behavior Sequence of a Dying Church." ________. XXIV 1929. pp. 329-345.
A case history study of the pattern of behavior of a dying church.

Mann, Joseph B. "Biographical Sketch of Lester H. Clee." LT. XIII. No. 3. March, 1935. pp. 16-19.
An illustrated account of the career of Lester H. Clee, Second P. C.

Melroy, J. Weldon. "A Century and a Quarter of Congregational Life." LT. VIII. No. 3. March, 1935. pp. 4-9 + 33.
A brief historical account of the Second P. C.

Ministers of Second P. C. LT. VIII. No. 3. March, 1935. Inside cover page.
A directory of the noble succession of pastors.

"New Staff Member." *Our Church*. Vol. 5. No. 5. February, 1958.
Announcement of part-time Social Worker for Christ Episcopal Church.

"Newark." *Harper's Monthly Magazine*. No. CCXVIII. October, 1876. LVIII. p. 657.
One of the earliest accounts of the German population and other aspects of life in Newark.

"Newark Wakes Up." *Forum*. September, 1957. pp. 149-151. Reprint.
Related the outcome of the initiation of Newark's Workable Program for Urban Renewal.

Nichols, Walter S. "Early Newark as a Puritan Theocracy in Colonial New Jersey." *Proceedings of the New Jersey Historical Society*. New Series. October, 1920. No. 4. pp. 201 + 224.
An account of the unique history of Newark in relationship to the Presbyterian churches.

Park, Robert E. "Succession, An Ecological Concept." *American Sociological Review*. I. No. 2. April, 1936. 171-179 pp.
Defined and illustrated the process of population succession in metropolitan American community life.

Robbins, Frank P. "Scouting with Youth." LT. No. 5. March, 1946. p. 19.
An account of the beginning of scouting as a part of fuller ministry of the church to its membership and constitutency.

________. "Senior and Intermediate." LT. VIII. No. II. December, 1935. pp. 22-24.
A listing of various activities for the several types of scouting.

Robinson, Bert. "Everyman's Bible Class from Its Inception." LT. XIII. No. 5. March, 1946. pp. 4-5.
Origin and growth of "Everyman's Bible Class," Second P. C.

Rose, A. M., Atelsek, J., *et. al*. "Neighborhood Reaction to Isolated Negro Residents." *American Sociological Review*. Vol. 18. No. 5. October, 1953. p. 499.
A new pattern of interaction illustrating continued increase of Caucasian in the neighborhood of Northern cities.

"Seven Day Week Program." Second P. C. LT. XIII. No. 3. January, 1946. Back cover page.
A description of the seven day week program.

Syme, Roy M. "Vocational News." LT. VIII. No. II. December, 1935. p. 10.
An inventory of the work of Second P. C. in employment placement and vocational guidance.

"St. Paul's Presbyterian Church." (Portuguese). *Church Extension Record--Newark Presbytery*. Easter Sunday. April 25, 1943.
A brief account of the rise, growth and decline of St. Paul's P. C. church.

"Wealthy Members." LT. VIII. No. II. December, 1935. p. 5.
Brief sketches on activities of "wealthy members." Second Presbyterian Church.

ATLASES AND MAP

Lathrop's Atlas. (J. M. Lathrop). I. Newark: Published by J. M. Lathrop. 1911.
Valuable in locating dissolved, merged, and relocated churches, by nearest street intersection.

Robinson's Atlas of the City of Newark, New Jersey. I and II. Newark: Published by Elisha Robinson. Copyright 1926. III. Copyright 1927.
Valuable in locating dissolved, merged, and relocated churches by nearest street intersection.

Rankin's Map of Newark. (Edward S. Rankin). Newark: Copyright 1922.
Valuable in identifying earlier sections of Newark by popular names.

UNPUBLISHED DOCTORAL DISSERTATIONS

Fisher, Charles Wesley. "The Development of Morgan Memorial as a Social Institution." Boston University. 1949. 304 pp. + xxiv.

A case history study of the interaction of a Methodist church with its social environment in Boston.

Presler, Henry H. "The Effects of Subsidy on Presbyterian Churches in Metropolitan Chicago." University of Chicago. 1948. 619 pp.

An analytical study of the resistance of ecological and cultural forces to mission subsidy in Chicago.

Smith, Philip Mason. "Protestant Comity in Metropolitan Pittsburgh." University of Pittsburgh. 1942. 332 pp.

An analysis of the interaction of Protestant churches in Pittsburgh as evidenced by Protestant comity as an aid in church adaptation.

REPORTS

Douglass, H. Paul. Essex Council of Churches, Newark. "The 'South End,' Newark, New Jersey--The Community and Its Churches." 1945. 16 pp. (Mimeographed).

An analysis of the plight of Protestant churches in a portion of Newark's inner city.

Lee, Robert. Division of the Protestant Council of New York. "Protestant Churches in Brooklyn Heights." 1945. 56 pp. (Mimeographed).

A study in church adaptation to changed social environment.

Robison, Sophia M. (ed.) "The Jewish Population of Essex County." Newark: Jewish Community Council of Essex County. 117 pp. (Mimeographed).

A report showing areas of concentration of the Jewish population in Newark and the outmovement to the suburbs.

Shippey, Frederick A. "Methodism in Hudson County." Copyright FAS. 42 pp. (Mimeographed).

A study in trends and characteristics in Methodism in view of social changes. 1900-1948.

________. Department of Research and Survey. The Methodist Church. New York. "Methodism in Newark," New Jersey. n. d. 31 pp. (Mimeographed).

________. "Methodism in Philadelphia and Vicinity." Drew University. Madison, N. J. n. d. 66 pp. (Mimeographed).
"A study of church trends and characteristics" in Philadelphia between 1900-1955.

________. "Methodism in Syracuse and Vicinity." Drew University. Madison, N. J. n. d. 43 pp. (Mimeographed).
"A study in church trends and characteristics" in Syracuse, New York, with a chapter on the inner city, 1900-1956.

OTHER RESOURCE MATERIALS ON THE SIX SELECTED CHURCHES[1]

Christ Protestant Episcopal Church

Kenyon, James B. "State of the Parish Reports and Analyses." Easter Monday, 1955. *ca*. 5 pp. (Typewritten).

________. "Analysis of Christ Church Parish." September 22, 1955. *ca*. 6 pp. (Typewritten).

________. "Christ Church, Newark." February, 1957. *ca*. 5 pp. (Typewritten).

________. "Christ Church, Newark, N. J." December 10, 1957, to January 31, 1958. *ca*. 7 pp.
A series of reports by the Priest-in-charge on the state of the Parish since its integration.

"Some Notes on the History of Christ Church, Newark, N. J.: 1848-1948." n. a. 12 pp. (Mimeographed).
Historical background of the Parish written in observance of its centennial celebration.

The House of Prayer (Protestant Episcopal)

Dombey, T. M. "Reverend Hannibal Goodwin." New York: Copyright by T. M. Dombey. 1921. 35 pp. (Printed).
An appraisal of the contribution of Father Goodwin to Christian Education through the invention of the malleable film.

Oliver, Arthur. "Seventy-Fifth Anniversary of The House of Prayer." n. p. November 26, 1925. 16 pp. (Printed).

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[1] See respective entries for books and articles.

Yarnall, James V. (ed.) "Let Us Save The House of Prayer." Newark: Printing by Barton Business Service. ca. 5 pp.
An appeal in behalf of Parish in view of its historic significance.

Mount Pleasant Baptist Church

"Historical Sketch of Mount Pleasant Baptist Church." November 28, 1926. ca. 7 pp. (Typewritten).
A brief history presented at "the closing service of occupancy of the Bellville Avenue Building."

"The Proposed New Constitution and By-Laws of the Mount Pleasant Baptist Church." 1957 Revision. 10 pp. (Mimeographed).
The pastor indicated that the new Constitution had been approved, with by-laws concerning, membership, women on the Official Board, etc.

Reconstructed Minutes of the Board of Trustees. March 16, 1932. n. p. (Handwritten).
The official reconstructed record of the facts involved in the relocation of the church.

Second Presbyterian Church of Newark

"Financial Reports: 1957." Second P. C. January 21, 1958. 9 pp. (Mimeographed).
A comprehensive analysis of receipts and expenditures.

"Young Church in Action." Second P. C. 1945. (Printed brochure).
Picture story of the work of the church.

Third Presbyterian Church of Newark

Bigelow, John O., Noyes, Morgan P., and Benjamin, Frank. "Report of Special Committee." Third P. C. of Newark, N. J. October 13, 1942. 13 pp. n. p. (Printed).
An analysis of financial resources of Third Church indicating mortgages, tax liens, and crisis occasioned by use of income from endowment.

Bigelow, Moses. A letter from the Trustees of the Presbytery of Newark. June, 1948. (Carbon Copy). (Newark Public Library).
A request for regular reports from Third Church on the liquidation of indebtedness.

Circular Report. Expenditures for Missions and Church Extension. n. d. n. a. (Printed).
A statement of expenditures for Missions after the relocation of the church. (Copy in writer's file).

Inglis, Robert Scott. Discourse at Laying of Cornerstone of Third Presbyterian Church North, Abington and Ridge Street, 1913. (Handwritten).
Indicated the expansion of commercial activities as a factor in the decision of the church to relocate. (Original copy in writer's file).

"One Hundredth Anniversary, The Third Presbyterian Congregation in Newark." 1824-1924. (Printed).
Program with historical sketch and pictures of the old and the new church edifice.

"One Hundred Twenty-fifth Anniversary Program: The Third Presbyterian Church, Newark, N. J." 1824-1949. (Printed).
Program with historical sketch of church.

"Rev. Elijah R. Craven." 1904. 8 pp. (Printed).
A memorial service commemorating the life and labors of Dr. Craven, 1854-1887. Stated background origin of the church.

State of New Jersey, "An Act Enabling the Trustees of the Third Presbyterian Congregation in Newark to Sell Lands." Senate No. 224. n. d.
Granted permission to church to sell its old burial ground.

Walnut Street Baptist Church

Church Bulletin. Walnut Street B. C. January 30, 1955. (Mimeographed).
Noted the first anniversary of Pastor Palin.

"Fiftieth Anniversary Celebration of the Walnut Street Baptist Church: 1875-1925." April 19-21, 1925. n. p. ca. 12 pp. (Printed).
Anniversary program with brief historical sketch with pictures of three church buildings and pastors.

Mercer, Richard K., Jr. "The Ironbound District and the Walnut Street Baptist Church." May 10, 1950. 8 pp. (Typewritten).
An analysis and interpretation of problems of the church in reloationship to a widely dispersed membership.

"Seventy-Fifth Anniversary Program of the Walnut Street Baptist Church: 1875-1950." April 28-30. n. p. ca. (Printed).

Anniversary program with brief historical sketch with pictures of three edifices, the first pastor and the pastor in 1950.

"Walnut Street Baptist Church." n. a. 1957. 23 pp. (Mimeographed).
Constitution of the church, annual reports, and directory of members.

CONFERENCES WITH RESOURCE PERSONS

Blackley, William H., Pastor, Mount Pleasant Baptist Church, February 25, 1958.

Drisko, Ralph C., Director of Evangelism, Church Extension and Urban Work, N. J. Baptist Convention. January 24, 1958.

Eastwick, Milton B., Director of Evangelism and Church Extension, Presbytery of Newark, North Arlington, N. J., January 25, 1958.

Ehrhardt, Charles R., Pastor, Second Presbyterian Church, March 7, 1958.

Kenyon, James H. B. Priest-in-charge, Christ Protestant' Episcopal Church. March 7, 1958.

Leslie, Jr., William O., Canon Missioner, Diocese of Newark, Protestant Episcopal Church. January 21, 1958.

Lonsinger, J. Sanford., Pastor, Third Presbyterian Church. February 24, 1958.

McCrossen, Mrs. J. W., Director of Finance, N. J. Baptist Convention. East Orange, N. J. January 16, 1958.

Northwood, Arthur, Stated Clerk, Presbytery of Newark. March 12, 1958.

Oberlander, George, Senior City Planner, Central Planning Board. Newark, November 1, 1957.

Palin, Lenox G., Pastor, Walnut Street Baptist Church. March 12, 1958.

Payne, Edd L., Rector, The House of Prayer. January 29, 1958.

Riley, John E., Director, Employment Service, Second Presbyterian Church, March 7, 1958.
Denominational executives commended churches for case history study. Pastors named qualified interviewees and supplied resource materials on the churches. Senior City Planner commended indices used in determining Newark's inner city.

INTERVIEWS WITH INFORMANTS ON SELECTED CHURCHES[1]

Christ Protestant Episcopal Church
February 25, March 6, 30, 31, 1958.

The House of Prayer (Protestant Episcopal)
March 6 (2 interviews); March 11, 15, 16, 18;
March 29 (second interview with one informant). 1958.

Mount Pleasant Baptist Church
February 2, 28; March 3, 5, 7, 1958.

Second Presbyterian Church
March 11 (2 interviews); March 12 (2); March 13 (3);
March 16 (2). 1958.

Third Presbyterian Church
February 25, 27 (3 interviews); March 1, 4;
March 31 (second interview with one informant). 1958.

Walnut Street Baptist Church
March 16, 18, 19 (2 interviews). 1958.

NEWSPAPER ARTICLES

Newark Evening News
1914, 1916, 1926, 1927, 1930, 1950, 1954, 1953, 1958.

Newark Evening Star
1913, 1928, 1929.

Newark Sunday Call
1914, 1926, 1930, 1945.

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[1] Names of informants were withheld because of the strictest confidence in which the interviews were conducted.

Newark Sunday News
1940 and 1950.

The Sunday Newark, N. J., Star-Ledger
1950

New York Herald Tribune
1914

New York Times
1930
Newspaper articles were valuable in tracing religious and human interest events about the churches. Some reports were so valuable that they were reproduced in photostatic form. See Appendix B.

PAMPHLET

"Ironbound City." (M. Ball). Newark: Lasky Company. Copyright 1953. Fidelity Union Trust Company. *ca*. 8 pp. (Printed).
A cultural interpretation of Newark's Ironbound section of the inner city.

HOLY SCRIPTURE

I Corinthians 11: 27-30. Revised Standard Version.
I Timothy 2: 12, 11, 13-15. Revised Standard Version.

THESIS GUIDE

Turabian, Kate L., *A Manual for Writers of Term Papers, Theses, and Dissertations*. Rev. ed. Chicago: The University of Chicago Press. 1955. 82 pp.
A valuable manual in setting up the format of this dissertation.